# EVPHVES AND HIS ENGLAND.

Containing his voyage and aduentures: Mixed with ſundry prettie diſcourſes of honeſt loue, the deſcription of the Countrie, the Court, and the manners of the Ile.

Delightfull to be read, and nothing hurtfull to be regarded: wherein there is ſmall offence by lightnes giuen to the wiſe, and leſſe occaſion of looſenes proffered to the wanton.

By Iohn Lily, Maiſter of Art.

*Commend it or amend it.*

At London,
Printed by I. R. for Gabriell Cawood, and are to be ſold at his ſhop, in Paules Churchyard.
1601.

# To the right Honorable my very good Lord and Maiſter, *Edward de Vere*, Earle of Oxenford, Vicount Bulbeck, Lord of Eſcales and Badleſmere, and Lord great Chamberlaine of England, *Iohn Lily*, wiſheth long life, with increaſe of honour.

THE firſt picture that *Phidias* the firſt Painter ſhadowed, was the portraiture of his owne perſon, ſaying thus; If it be well, I wil paint many beſides *Phidias*, if ill, it ſhall offend none but *Phidias*. In the like maner fareth it with me (right Honorable) who neuer before handling the penſill, did for my firſt counterfait colour mine owne *Euphues*, being of this mind, that if it were liked, I would draw more beſides *Euphues*, if loathed, grieue none but *Euphues*. Since that, ſome there haue been, that either diſſembling the faults they ſaw, for feare to diſcourage me, or not examining them for loue they bore to me, that prayſed my old worke, & vrged me to make a new, whoſe words I thus aunſwered; If I ſhould coyne a worſe, it woulde be thought that the former was framed by chaunce, as *Protogenes* did the forme of his dogge; if a better, for flattery, as *Narciſſus* did, who onely was in loue with his owne face; if none at all, as froward as the Muſition, who being intreated, will ſcarce ſing Sol Fa, but not deſired, ſtraine aboue Ela.

But their importunity admitted no excuſe, inſomuch, that I was enforced to prefer theyr friendſhip before mine owne fame, beeing more carefull to ſatisfie their requeſts, thē feareful of others reports; ſo that at the laſt I was content to ſet another face to *Euphues*, but yet iuſt behind the other, like the image of *Ianus*, not running together like the Hopplitides of Parrahaſius, leaſt they ſhoulde ſeeme ſo vnlike brothers, that they might be both thought baſtards. The Picture whereof I yeeld as common for all to viewe, but the patronage onely to your Lordſhip, as able to defend; knowing that the face of *Alexander* ſtamped in Copper, doth make it currant, that the name of *Cæſar* wrought in Canuas, is eſteemed as Cambrick, that the very feather of an Eagle, is of force to conſume the Beetle.

I haue brought into the world two children, of the firſt I was deliuered before my friends thought me cōceiued, of the ſecond, I went a whole yeere big, and yet when euery one thought me readie to lye

downe, I did then quicken. But good huſwiues ſhall make my excuſe, who know that Hennes doe not lay Egges when they cluck, but when they cackle, nor men ſet foorth Bookes when they promiſe, but when they performe. And in this I reſemble the Lapwing, who fearing her young ones to be deſtroyed by paſſengers, flyeth with a falſe cry farre from the neſts, making thoſe that looke for them, ſeeke where they are not. So I, ſuſpecting that *Euphues* woulde be carped of ſome curious Reader, thought by ſome falſe ſhewe to bring them in hope of that which I then meant not, leading them with a longing of a ſecond part, that they might ſpeake well of the firſt, beeing neuer farther from my ſtudie, then when they thought me houering ouer it.

My firſt burthen cõming before his time, muſt needes be a blind whelp, the ſecond brought forth after his time, muſt needs be a monſter, the one I ſent to a noble man to nurſe, who with great loue brought him vp for a yeere: ſo that where-ſoeuer he wander, he hath his Nurſes name in his fore-head, where ſucking his firſt milke, hee cannot forget his firſt Maiſter.

The other (right Honourable) beeing yet in his ſwath-clouts, I commit moſt humbly to your Lordſhips protection, that in his infancie hee may be kept by your good care from falls, & in his youth, by your great countenaunce ſhielded from blowes, & in his age, by your gracious countenaunce defended from contempt. Hee is my youngeſt and my laſt, and the paine that I ſuſtained for him in trauaile, hath made me paſt teeming, yet doe I thinke my ſelfe very fertile, in that I was not altogether barren. Glad I was to ſend thẽ both abroad, leaſt making a wanton of my firſt, with a blinde conceite, I ſhould reſemble the Ape, and kill it by culling it; & not able to rule the ſecond, I ſhould with the Viper, looſe my blood with mine own broode. Twinnes they are not, but yet brothers, the one nothing reſembling the other, and yet as all children are now-a-dayes, both like the Father.

Wherein I am not vnlike vnto the vnskilfull Painter, who hauing drawne the Twinnes of Hippocrates (who were as like as one peaſe is to another) and beeing told of his friendes, that they were no more like then *Saturne* and *Apollo*, he had no other ſhift to manifeſt what his work was, then ouer their heads to write: The Twinnes of Hippocrates. So may it be, that had I not named *Euphues*, fewe woulde

haue

haue thought it had beene *Euphues*, not that in goodneſſe the one ſo far excelleth the other, but that both being ſo bad, it is hard to iudge which is the worſt. This vnskilfulnes is no waies to be couered, but as *Accius* did his ſhortnes, who being a little Poet, framed for himſelfe a great picture, ſo I beeing a naughty Painter, haue gotten a moſt noble Patron; being of *Vliſſes* minde, who thought himſelfe ſafe vnder the ſhielde of *Aiax*.

I haue now finiſhed both my labours, the one beeing hatched in the hard Winter with the Alcion, the other not daring to bud til the cold were paſt, like the Mulberry; in eyther of the which, or in both, if I ſeeme to gleane after anothers Cart for a few eares of Corne, or of the Taylors ſhreds to make me a liuery, I will not denie but that I am one of thoſe Poets, which the Painters faine to come vnto *Homers* baſon, there to lap vp that he doth caſt vp.

In that I haue written, I deſire no praiſe of others, but patience; altogether vnwilling, becauſe euery way vnworthy to bee accounted a worke-man. It ſufficeth mee to be a water bough, no bud, ſo I may be of the ſame roote; to be the yron, no ſteele, ſo I may bee in the ſame blade; to be Vineger, no Wine, ſo it be in the ſame easke: to grinde colours for *Appelles*, though I cannot garniſh, ſo I be of the ſame ſhoppe. What I haue done, was onely to keepe my ſelfe from ſleepe, as the Crane doth the ſtone in her foote, and I woulde alſo with the ſame Crane I had been ſilent, holding a ſtone in my mouth. But it falleth out with me as with the young wraſtler that cam to the games of Olympus, who hauing taken a foyle, thought ſcorne to leaue, till hee had receiued a fall: or him that beeing pricked in the finger with a bramble, thruſteth his whole hand amongſt the thornes for anger. For I ſeeing my ſelfe not able to ſtand on the Iſe, did neuertheleſſe aduenture to runne, and beeing with my firſt Booke brought into diſgrace, could not ceaſe vntill I was brought into contempt by the ſecond, wherein I reſemble thoſe that hauing once wet theyr feete, care not how deepe they wade.

In the which my wading (right Honourable) if the enuious ſhall clap leade to my heeles to make me ſinck, yet if your Lordſhip with your little finger doe but hold me vp by the chinne, I ſhall ſwim me, and be ſo far from beeing drowned, that I ſhal ſcarce be duckt.

When *Bucephalus* was painted, *Appelles* craued the iudgement of none but *Zeuxes*: when *Iupiter* was carued, *Priſus* asked the cenſure

of

of none but *Lyſippus*: nowe *Euphues* is ſhadowed, onely I appeale to your Honor, not meaning thereby to be careleſſe what others think, but knowing that if your Lordſhip allowe it, there is none but will like it: and if there be any ſo nice whom nothing can pleaſe, if hee will not commend it, let him amend it.

And heere (right Honourable) although the Hiſtorie ſeeme vnperfect, I hope your Lordſhip will pardon it. *Appelles* dyed not before hee coulde finiſh *Venus*, but before hee durſt. *Nichomachus* left *Tindarides* rawly, for feare of anger, not for want of Art. *Timomachus* broke of *Medea* ſcarce halfe coloured, not that hee was not willing to end it, but that hee was threatned. I haue not made *Euphues* to ſtand without leggs, for that I want matter to make them, but might to maintaine them; ſo that I am enforced with the old Painters, to colour my Picture but to the middle, as hee that drew *Cyclops*, who in a little Table made him to lye behind an Oake, where one might perceiue but a peece, yet conceiue that all the reſt lay behind the tree: or as he that painted a horſe in the Riuer with halfe legges, leauing the paſterns for the viewer to imagine, as in the water.

For he that vieweth *Euphues*, will ſay, that he is drawne but to the waſt, that he peepeth as it were from behinde ſome Screene, that his feete are as it were in the water; which maketh mee preſent your Lordſhip with the wounded body of *Hector*, as it appeared to *Andromache*, and with halfe a face, as the Painter did him that had but one eye; for I am compelled to drawe a hoſe on, before I can finiſh the legge, and in ſteede of a foote to ſet downe a ſhooe. So that where as I had thought to ſhewe the cunning of a Chyrurgion by mine Anatomie with a knife, I muſt play the Taylour on the ſhopboard vvith a payre of ſheeres. But whether *Euphues* limp with *Vulcan*, as borne lame, or goe on ſtilts with *Amphionax*, for want of legs, I truſt I may ſay, his feete ſhoulde haue beene olde *Helena*: for the poore Fiſherman that was warned he ſhould not fiſh, did yet at his doore make Nets, and the old Vintener of Venice, that was forbidden to ſell wine, did notwithſtanding hang out an Iuie-buſh.

Thys Pamphlet (right Honorable) containing the eſtate of *England*, I know none more fit to defend it, then one of the Nobilitie of *England*, nor any of the Nobilitie more auncient or more honorable, then your Lordſhip: beſides that, diſcribing the condition of the *Engliſh* Court, and the maieſtie of our dread Soueraigne, I could not

finde

finde one more noble in the Court then your Honour, who is, or ſhould be vnder her Maieſtie in chiefeſt Court, by birth borne to the greateſt office, and therefore mee thought by right to be placed in great authoritie, for who ſo compareth the honour of your Lordſhips noble houſe, and the fidelitie of your Auncеſtors, may well ſay, which no other can truly gain-ſay, *VERO NIHIL VERIVS.* So that I commit the end of all my paines vnto your moſt Honourable protection, aſſuring my ſelfe that the little Cock-boate is ſafe when it is hoyſed into a tall ſhippe, that the Cat dare not fetch the Mouſe out of the Lyons denne, that *Euphues* ſhall bee without danger by your Lordſhips patronage, otherwiſe I cannot ſee, where I might finde ſuccour in any noble perſonage. Thus praying continually for the increaſe of your Lordſhips honour, with all other thinges that you would wiſh, or God will grant, I end.

Your Lordſhips moſt dutifully
to commaund,

Iohn Lillie.

# ¶ To the Ladies and Gentlewomen of England, Iohn Lilly wiſheth what they would.

✻

ARachne hauing wouen in cloth of Arras a Rainebowe of ſundry ſilkes, it was obiected vnto her by a Lady more captious then cunning, that in her worke there wanted ſome colours, for that in a Rainebow there ſhould be all. Vnto whom ſhe replied, if the colours lack thou looke ſt for, thou muſt imagine that they are on the otherſide of the cloth: for in the Skie wee can diſcerne but one ſide of the Rainebowe, and what colours are in the other, ſee we cannot, geſſe we may.

In the like manner (Ladies and Gentlewomen) am I to ſhape an aunſwere in the behalfe of Euphues, who framing diuers queſtions and quirks of loue, if by ſome more curious then needeth, it ſhall be tolde him, that ſome ſleights are wanting, I muſt ſay they are noted in the backe ſide of the booke. When Venus is painted, we cannot ſee her backe but her face, ſo that all other things that are to be recounted in loue, Euphues thinketh thē to hang at Venus backe in a budget, which becauſe he cannot ſee, hee will not ſette downe. Thoſe diſcourſes I haue not clapt in a cluſter, thinking with my ſelfe, that Ladies had rather be ſprinckled with ſweet water, then waſhed: ſo that I haue ſowed them heere and there, as it were Strawberries, not in heapes, as Hops be: becauſe I perceiue you haue more delight to gather flowers one by one in a Garden, then to ſnatch them by handfulls from a garland.

It reſteth Ladies that you vouchſafe the paines to reade it but at ſuch times as you ſpende in playing with your little dogs, and yet will I not pinch you of that paſtime, for I am content that your dogs lie in your laps, ſo Euphues may be in your hands: that when you ſhall be weary in reading of the one, you may be readie to ſport with the other: or handle him as you doe your iunkets, that when you can eate no more, you tie ſome in your napkin for your children: or if you be filled with the firſt part, put the ſeconde in your pocket for your waiting maides. Euphues had rather lye ſhut in a Ladies coffer, then open in a Schollers ſtudie.

Yet

Yet after dinner you may ouer-looke him to keepe you from ſleepe, or if you be heauie, to bring you a ſleepe, for to worke vpon a full ſtomacke is againſt Phiſicke, and therfore better it were to hold Euphues in your hands, though you let him fall when you be willing to winke, then to ſow in a clout and pricke your fingers when you begin to nod.

Whatſoeuer hee hath written, it is not to flatter, for hee neuer reaped anie reward by your ſexe but repentance, neyther can it bee to mocke you, for he neuer knew any thing by your ſexe but righteouſnes. But I feare no danger for ſaying well, when there is none but thinketh ſhe deſerueth better. The that hath no glaſſe to dreſſe her head, will vſe a bowle of water, ſhee that wanteth a ſleeke-ſtone to ſmoothe her linnen, will take a Pibble: the country dame girdeth herſelfe as ſtraight in the waſt with a courſe Caddis, as the Madam of the Court with a ſilke Riband, ſo that ſeeing euery one ſo willing to be prancked, I could not thinke any one vnwilling to be praiſed. One hand waſheth another, but they both waſh the face: one foote goeth by another, but they both carry the body, Euphues and Philautus prayſe one another, but they both extoll women: Therfore in my minde, you are more beholding to Gentlemen that make the colours, then to the Painters that drawe your counterfaite: for that Apelles cunning is nothing if hee paynt with water, and the beauty of women not much if they goe vnpraiſed.

If you thinke this loue dreamed, not done, yet mee thinketh you may as well like that loue which is penned and not practiſed, as that flower that is wrought with a needle, and groweth not by nature, the one you weare in your heads for the fayre ſight, though it haue no ſauour, the other you may reade for to paſſe the time, though it bring ſmall paſtime.

You chooſe cloth that will weare whiteſt, not that will laſt longeſt: colours that looke freſheſt, not that endure ſoundeſt: and I would you would reade Bookes that haue more ſhew of pleaſure, then ground of profit, then ſhould Euphes be as often in your hands, being but a toy, as Lawne on your heads being but traſh, the one will be ſcarce liked after once reading, & the other is worne out after the firſt waſhing.

There is nothing lighter then a feather, yet is it ſet a loft in a womans hat, nothing ſlighter then hayre, yet it is moſt friſled in a Ladies heade, ſo that I am in good hope, though there be nothing of leſſe account then Euphues, yet hee ſhall be marked with Ladies eyes, and liked ſome-times in theyr eares: For this I haue diligently obſerued, that there ſhal bee nothing found, that may offend the chaſt minde with vnſeemely termes or vncleanly talke.

## To the Ladies and Gentlewomen.

*Then Ladies I commit my ſelfe to your courteſies, craning this only, that hauing read, you conceale your cenſure, writing your iudgements, as you doe the Poſies in your Rings, which are alwaies next to the finger, not to bee ſeene of him that holdeth you by the hands, & yet knowne to you that weare the on your hands: if you be wroong (which cannot be done without wrong) it were better to cut the ſhooe then burne the laſt. If a Taylour make your Gowne too little, you couer his fault with a broad ſtomacher, if too great, with a number of pleights, if too ſhort, with a faire guard, if too long, with a falſe gathering, my truſt is you will deale in the like maner with Euphues, that if he haue not fed your humour, yet you will excuſe him more then the Taylour: for could Euphues take the meaſure of a womans minde, as the Taylour doth of her body, hee would goe as neere to fit them for a fancy, as the other doth for a faſhion.*

*Hee that weighs winds, muſt haue a ſteddie hand to holde the Ballance, and hee that ſearcheth a womans thoughts, muſt haue his owne ſtayed. But leaſt I make my Epiſtle, as you doe newe found Bracelets, endleſſe, I will frame it like a Bullet, which is no ſooner in the mold but it is made. Committing your Ladiſhips to the Almighty, who graunt you all you woulde haue, and ſhould haue: ſo your wiſhes ſtand with his will. And ſo I humbly bid you farewell.*

Your Ladiſhips to commaund.

*Iohn Lily.*

# TO THE GENTLEMEN Readers.

GEntlemen, Euphues is come at the length, though too late, for whose absence, I hope three bad excuses shall stand in steade of one good reason. First in his trauaile you must thinke he loytered, tarrying manie a moneth in Italy, viewing the Ladies in a Painters shop, when he should haue beene on the Seas in a Merchants shyp, not vnlike vnto an idle huswife, who is catching of flyes, when shee should sweepe Copwebs.

Secondly, being a great start from Athens to England, he thought to stay for the aduauntage of a Leape-yeare, and had not thys yeare leapt with him, I thinke he had not yet leapt hether.

Thirdly, beeing ariued, hee was as long in viewing of London, as he was in comming to it, not far differing from Gentlewomen, who are longer a dressing their heades, then all their whole bodies. But nowe hee is come Gentlemen, my request is onely to bid him welcome: for diuers there are, not that they dislike the matter, but that they hate the man, that will not sticke to teare Euphues, because they doe enuie Lily: wherein they resemble angry dogs, which byte the stone, not him that throweth it, or the chollerick Horse-ryder, who being cast from a young Colt, and not daring to kill the horse, went into the Stable to cut the saddle.

These be they that thought Euphues to bee drowned, and yet were neuer troubled with drying of his clothes: but they gessed as they wished, & I would it had happened as they desired. They that loath the Fountaines head, wil neuer drink of the little Brooks: they that seeke to poyson the fish, will neuer eate the Spawne: they that like not me, will not allow any thing that is mine.

But as the Serpent Porphirius, though hee be full of poyſon, yet hauing no teeth, hurteth none but himſelfe: ſo the enuious, though they ſwell with mallice till they burſt, yet hauing no teeth to byte, I haue no cauſe to feare. Onely my ſute is to you Gentlemen, that if any thing be amiſſe, you pardon it: if well, you defend it: and how ſoeuer it be, you accept it.

Faults eſcaped in the printing, correct with your pennes, omitted by my negligence, ouerſlip with patience, committed by ignorance, remit with fauour. If in euery part it ſeeme not alike, you know that it is not for him that faſhioneth the ſhooe to make the graine of the leather. The olde Hermit will haue his talke ſauour of the Cell, the olde Courtier his firſt loue taſt of Saturne, yet the laſt Louer, may happily come ſome-what neere Iupiter. Louers when they come into a Garden, ſome gather Nettles, ſome Roſes, one Time, another Sage, and euery one that for his Ladies fauour, that ſhee fauoureth: inſomuch as there is no weede almoſt, but it is worne.

If you Gentlemen, doe the like in reading, I ſhall be ſure all my diſcourſes ſhall be regarded, ſome for the ſmell, ſome for the ſmart, all for a kind of louing ſmack: Let euery one followe his owne fancie and ſay that is beſt, which he liketh beſt. And ſo I commit euery mans delight to his owne choice, and my ſelfe to all your curteſies.

*Yours to vſe, Iohn Lily.*

# EVPHVES AND HIS England.

EVphues hauing gotten all things neceſſarie for his voyage into England, accompanied onelie with Philautus, tooke ſhipping the firſt of December, 1579. by our Engliſh Computation: who as one reſolued to ſee that with his eyes, which he had oftentimes heard with his eares, began to vſe this perſwaſion with his friend Philautus, as well to counſell him how he ſhould behaue himſelfe in England, as to comfort him beeing now on the Seas. As I haue founde thée willing to be a fellowe in my trauaile, ſo would I haue thée readie to be a follower of my counſaile: in the one thou ſhalt ſhew thy good will, in the other manifeſt thy wiſedome. Wée are now ſailing into an Iland of ſmall compaſſe, as I geſſe by their Maps, but of great ciuilitie as I heare by their manners, which if it be ſo, it behoueth vs to be more inquiſitiue of their conditions, then of their Country, and more carefull to marke the natures of their men, then curious to note the ſcituation of the place. And ſurely mée thinketh we cannot better beſtow our time on the Sea, then in aduiſe howe to behaue our ſelues when wee come to ſhore: for greater danger is there to arriue in a ſtrange Country where the inhabitants be politick, then to be toſſed with the troubleſome waues, where the Marriners be vnſkilfull. Fortune guideth men in the rough Sea, but wiſedome ruleth them in a ſtrange Land.

If trauailers in this our age, were as warie of their conditions, as they be venterous of their bodies, or as willing to reape profit by their paines, as they are to endure perill for their pleaſure, they ſhould either preferr their owne ſoyle before a ſtrange Land, or gouernaile

counsaile before their owne conceit. But as the young Scholler in Athens, went to heare Demosthenes eloquence at Corinth, & was intangled with Lais beauty, so most of our trauailers which pretend to get a smack of strange language to sharpen their wits, are infected with vanity in following their wils. Danger and delight grow both vpon one stalke, the Rose and the Canker in one bud, white and blacke are commonlie in one border. Seeing then my good Philautus, that we are not to conquer wild beasts by fight, but to confer with wise men by policy, we ought to take greater heede that we be not intrapped in folly, then feare to be subdued by force. And heere by the way it shall not be amisse, as well to driue away the tediousnes of time, as to delight our selues with talk, to reherse an old Treatise of an ancient Hermit, who meeting with a Pilgrime at his Cell, vttered a strange and delightfull Tale, which if thou Philautus art disposed to heare, and these present attentiue to haue: I will spende some time about it, knowing it both fit for vs that be trauailers to learne wit, and not vnfit for those that be Merchants to get wealth.

Philautus, although the stumps of loue so sticked in his minde, that he rather wished to heare an Elegie in Ouid, then the tale of an Hermit: yet was he willing to lend his eare to his friend, who had left his hart with his Lady, for you shall vnderstand, that Philautus hauing read the cooling carde which Euphues sent him, sought rather to answere it, then allowe it. And I doubt not but if Philautus fall into his olde vaine in England, you shal heare of his newe deuice in Italie. And although some shall thinke it impertinent to the Historie, they shal not finde it repugnant, no more then in one Nosegay to set two flowers, or in one counterfeite two colours, which bringeth more delight then disliking. Philautus answered Euphues in this manner.

My good Euphues, I am as willing to heare thy tale, as I am to be partaker of thy trauaile, yet I know not howe it commeth to passe, that my eyes are either heauie against foule weather, or my head so drowsie against some ill newes, that this tale shall come in good time to bring me a sleepe, and then shall I get no harme by the Hermite, though I get no good: the other

that

that were then in the Ship, flocked about Euphues, who began in this manner.

There dwelt sometimes in the Iland Scirum, an ancient Gentleman called Cassander, who as well by his being a long gatherer, as his trade, being a lewd Usurer, waxed so wealthy, that hee was thought to haue almost all the money in that Country in his owne Cofers, being both aged and sickly, founde such weaknes in himselfe, that he thought Nature would yeld to death, and Phisick to his diseases. This gentleman had one onely Son, who nothing resembled the Father eyther in fancie or fauour, which the olde man perceiuing, dissembled with him both in nature and honestie, whom he caused to be called vnto his bedde side, and the Chamber being voided, he brake with him in these termes.

Callimachus, (for so was he called) thou art too young to die, and I too old to liue: yet as Nature must of necessitie pay her debt to Death: so must she also shew her deuotion to thee, whom I alone had to be the comfort of mine age, and whom alone I must leaue behind me for to be the only maintainer of all my honour. If thou couldest as well conceiue the care of a Father, as I can leuell at the nature of a childe, or were I as able to vtter mine affection towards a Sonne, as thou oughtest to shew thy dutie to thy sire, then wouldest thou desire my life to enioy my counsell, and I should correct thy life to amend thy conditions: yet so tempered, as neyther rigor might detract any thing from affection in mee, or feare ante whit from thee in dutie. But seeing my selfe so feeble that I cannot liue to be thy guide, I am resolued to giue thee such counsaile as may do thee good, wherein I shal shew my care, and discharge my duty. My good Sonne, thou art to receiue by my death wealth, and by my counsaile wisedome, and I would thou wert as willing to imprint the one in thy hart, as thou wilt be ready to beare the other in thy purse: to be rich is the gift of Fortune, to be wise, the grace of God. Haue more mind on thy Bookes, then on thy bags, more desire of godlines then golde, greater affection to die well, then to liue wantonly.

But as the Cipres tree, the more it is watred the more it withereth, and the oftner it is lopped, the sooner it dyeth: so vnbrideled youth, the more it is by graue aduise counsailed, or true correction controled,

controled, the soner it falleth to confusion, hating all reasons that would bring it from folly, as that tree doth all remedies that should make it fertile.

Alas Callimachus, when wealth commeth into the handes of youth before they can vse it, then fall they to all disorder that may be, tedding that with a forke in one yere, which was not gathered with a rake in twenty. But why discourse I with thee of worldly affaires, being my selfe going to heauen, heere Callimachus, take the key of yonder great barred Chest, where thou shalt finde such store of wealth, that if thou vse it with discretion, thou shalt becom the onely rich man of the worlde. Thus turning him on the left side, with a deepe sigh and pittifull groane, gaue vp the ghost.

Callimachus, hauing more minde to looke to the locke, then for a shrouding sheet, the breath being scarce out of his Fathers mouth, and his body yet panting with heate, opened the Chest, where he found nothing but a Letter written very faire, sealed vp with his signet at armes, with this superscription.

In finding nothing, thou shalt gaine all things.

Callimachus, although he were abashed at the sight of the empty Chest, yet hoping this Letter would direct him to the golden Mine, he boldly opened it, the contents whereof followed in these termes.

WIsedome is great wealth, sparing is good getting, thrift consisteth not in gold, but grace. It is better to die without money, then to liue without modestie. Put no more cloathes on thy backe, then will expell cold, neither any more meate in thy bellie, then may quench hunger. Vse not change in attire, nor varietie in thy diet, the one bringeth pride, the other surfets. Each vaine: voyde of piety: but costly, wide of profit.

Goe to bed with the Lambe, and rise with the Larke: Late watching in the night breedeth vnquiet: and long sleeping in the day, vngodlines: fly both, this as vnwholsome, that as vnhonest. Enter not into bands, no not for thy best friends: hee that payeth another mans debt, seeketh his own decay, it is as rare to see a rich surety, as a blacke Swan, and he that lendeth to all that will [illegible]

row, sheweth great good will, but little wit. Lend not a peny without a pawne, for that will be a good gage to borrow. Be not hastie to marry: it is better to haue one plough going, then two Cradells: & more profit to haue a barne filled, then a bed. But if thou canst not liue chastly, chuse such a one, as may be more commended for humilitie, then beauty. A good huswife is a great patrimonie, and she is most honourable that is most honest. If thou desire to be old, beware of two much wine. If to be wealthy, take heede of many women. If to be rich, shunne playing at games. Long quaffing maketh a short life: Fonde lust [illegible]eth dry bones: and lewd pastimes naked purses. Let the co[illegible] Phisition, & the shambles the Apothecaries shop: Hee that [illegible]y qualme will take a receipt, and cannot make two meales [illegible]le Galen be his Gods good: shall be sure to make the Phisitio[illegible]ch, and himselfe a begger: his bodie will neuer be without diseases, and his purse euer without money.

Bee not too lauish in giuing almes, the charitie of this countrie is God helpe thee; and the curtesie, I haue the best Wine in the towne for you.

Liue in the Country, not in the Court, where neither grasse will grow, nor mosse cleaue to thy heeles.

Thus hast thou, if thou canst vse it, the whole wealth of the world, & hee that cannot follow good counsaile, neuer can get commoditie. I leaue thee more then my Father left mee, for hee dying, gaue me great wealth, without care how I might keepe it, and I giue thee good counsaile, with all meanes how to get riches. And no doubt, what so is gotten with wit, wil be kept with warinesse, and increased with wisedome.

God blesse thee, and I blesse thee: and as I tender thy safetie, so God deale with my soule.

Callimachus, was stroken into such a maze at this his Fathers last Will, that he had almost lost his former wit: and being in an extreame rage, renting his clothes & tearing his haire, he vttered these words.

Is this the nature of a Father to deceaue his Sonne, or the part of crabbed age, to delude credulous youth? Is the death

bed, which ought be thée the end of deuotion, become the beginning of deceit? ah Caſſander, friend I cannot tearme thée, ſéeing thée ſo vnkind, & father I will not call thée, whom I finde ſo vnnaturall. Who ſo ſhal heare of this vngratefulnes, wil rather lament thy dealing then thy death, & meruaile that a man affected outwardly with ſuch great grauitie, ſhould inwardly be infected with ſo great guile. Shall I then ſhew the duty of a childe, when thou haſt forgotten the nature of a Father? No, no, for as the Torch turned downeward, is extinguiſhed with the ſelfe ſame Wax, which was the cauſe of his light: ſo nature turned to vnkindnes, is quenched by thoſe meanes it ſhould be kindled, leauing no branch of loue, where it founde no roote of humanity. Thou haſt carried to thy graue more gray haires, then yéeres: & yet more yéeres then vertues. Couldſt thou vnder the image of ſo precise holineſſe, harbour the expreſſe patterne of barbarous crueltie: I ſée now, that as the canker ſooner entereth into the white Roſe, ſo corruption doth eaſily créepe into the white head. Would Callimachus could as well digeſt thy malice with patience, as ỹ didſt diſguiſe it with craft, or would I might either bury my care with thy carkaſſe, or that thou hadſt ended thy defame with thy death. But as the hearbe Moly hath a flower as white as Snow, and a rote as blacke as Inke, ſo age hath a white head, ſhewing pitty, but a blacke hart: ſwelling with miſchiefe. Whereby I ſée that old men are not vnlike vnto the old Trées: whoſe barkes ſéemeth to be ſound, when they bodies are rotten.

I will mourne, not that thou art now dead, but becauſe thou haſt liued ſo long, neither doe I wéepe to ſée thée without breath, but to finde thée without mony. In ſtead of coine thou haſt left me counſaile. O politike old man, didſt thou learn by experience, ỹ an edge can be any thing woorth if it haue nothing to cut, or that Miners could worke without mettals, or wiſedom thriue wont wherwith? What auaileth it to be a cunning Lapidary, and haue no ſtones? or a ſkilful pilot, & haue no ſhip? or a thrifty man, & haue no mony? wiſedome hath no mint, counſell is no coyner. Hée that in theſe daies ſéeketh to get wealth by wit wont friends, is like vnto him that thinketh to buy meat in ỹ market for honeſty, without mony: which thriueth on either ſide ſo well, ỹ the one hath a wittie head,

and

and an empty purſe, the other a godly mind, and an empty belly.

Yea, ſuch a world it is, ỹ Gods can do nothing without gold, and who of more might? nor Princes any thing without gifts, & who of more Maieſtie? nor Philoſophers any thing without guilt, and who of more wiſedome? For as among the Egiptians, there was no man eſtæmed happy, ỹ had not a beaſt full of ſpots, ſo amongſt vs there is none accounted wiſe, that hath not his purſe full of gold. And hadſt thou not loued mony ſo well, thou wouldeſt neuer haue liued ſo warely, and died ſo wickedly, who either burying thy treaſure, doſt hope to mæte it in Hell, or borrowing it of the Deuill, haſt rendered him the whole, the intereſt whereof, I feare mæ, commeth to no leſſe then the priſe of thy ſoule.

But whether art thou carried Callimachus, rage can neither reduce thy Fathers life, nor recouer his treaſure. Let it ſuffice thee that he was vnkinde, and thou vnfortunate: that he is dead & heareth thæ not, that thou art aliue and profiteſt nothing.

But what? did my Father thinke, that too much wealth would make mæ proude, & feared not too great miſerie would make mee deſperate? Whiles hæ was beginning a freſh to renue his complaints, and reuile his parents, his kinſfolke aſſembled, who cauſed him to bridle his lauiſh tongue, although they merualled at his piteous tale. For it was well knowne to them all, that Caſſander had more money then halfe the Country, & loued Callimachus better then his owne ſelfe.

Callimachus by the importunitie of his allies, repreſſed his rage, ſetting order for all thinges requiſite for his Fathers Funeralls, who being brought with due reuerence vnto the graue, hæ returned home, making a ſhort Inuentorie to his Father long Will. And hauing made ready mony of ſuch mooueables as were in his houſe, put both them and his houſe into his purſe, reſoluing nowe with himſelfe in this extremitie, either with the hazard of his labour to gaine wealth, or by miſ-fortune to ſæke death, accounting it as great ſhame to liue wõut trauell, as griefe to be left without treaſure. And although he was earneſtly entreted, as wel by good profers of gẽtle perſwaſiõs, to weane himſelf frõ ſo deſolate, or rather deſperate life, he wold not harken either to his owne cõmodities or coũſailes: for ſeing (ſaid he) I am left heire to al the world,

I meane to execute my authoritie, and to claime my landes in all places of the world. Who now so rich as Callimachus? Who had as many reuenewes euery where as in his owne country. Thus being in a redines to depart, apparailed in all coulours, as one fit for all companies, and willing to see all countries, iourneied three or foure daies verie deuoutlie like a Pilgrime, who straying out of his pathway, & somewhat wearie, not vsed to such day labours, rested himselfe vppon the side of a siluer streame, euen almost in the grisping of the Euening, where thinking to scale a nappe, began to close his eyes.

As hee thus lay betweene slumbring and waking, hee heard one cough piteously, which caused him to start, and seeing no creature, he searched diligentlie in euery bush, and vnder euery shrub, at the last hee lighted on a little Caue, where thrusting in his head, more bold then wise, hee espied an old man clad all in gray, with a head as white as Alablaster, his hoarie beard hanging downe well neere to his knees, with him no earthly creature, sauing onelie a Mouse sleeping in a Cats eare.

Ouer the fire this good old man sate, leaning his head to looke in to a little earthen vessell which stood by him. Callimachus delighted more then abashed at this strange sight, thought to see the maner of his host, before he would be his guest.

This old man immediatly tooke out of his pot certaine rootes, on the which he fedde hungerly, hauing no other drinke then faire water. But that which was most of all to bee considered & noted, the Mouse & the Cat fell to their victuals, being such reliques as the old man had left, yea, and that so louingly, as one would haue thought them both married, iudging the Mouse to bee verie wild, or the Cat very tame.

Callimachus could not refraine laughter, to behold the solemne Feast, at the voice whereof, the old man arose, and demanded who was there: vnto whom Callimachus answered: Father, one that wisheth thee both greater cheere, & better seruants: vnto whom he replied, shoaring vp his eyes, by Jis son, I account the cheere good which maintaineth helth, & the seruants honest, who I finde faithfull. And if thou neither think scorne of my companie nor my cell, enter & welcome, the which offer Callimachus accepted with great

thanks

thankes, who thought his lodging would bee better then his Supper. The nert morning, the old man being very inquisitiue of Callimachus what he was, where he dwelt, & whether he would, Callimachus discoursed with him in particulers, as before, touching his fathers death, & despite, against whom he vttered so many bitter and burning words, as the old Hermite gloed to heare them, and my tongue would blister if I should [illegible] them.

Moreouer he added, that he was determined to [illegible] aduentures in strange lands, & either to fetch the golden fl[illegible] trauaile, or sustaine the force of fortune by his owne wilfull folly.

Now Philautus, thou shalt vnderstand that this olde Hermite, which was named also Cassander, was brother to Callimachus father, and vncle to Callimachus, vnto whom Cassander had before his death conueied the summe of ten thousand pound, to the vse of his sonne in his greatest extremitie and necessitie, knowing, or at the least foreseeing, ỳ his young Colt would neuer beare a white mouth without a hard bridle. Also he assured himselfe that his brother so litle tendered mony, being a professed Hermit, and so much tendered and esteemed Callimachus, beeing his neere kinsman, as hee put no doubt to stand to his deuotion.

Cassander this old Hermite, hearing it to be Callimachus his nephew, and vnderstanding of ỳ death of his brother, dissembled his grieke, although he were glad to see things happen out so well, and determined with himselfe to make a coffin of his yong nephew, vntill he had bought wit with the price of woe, wherfore hee assayed first to stay him from trauaile, and to take some other course more fit for a gentleman. And to the intent, said he, that I may perswade thee, giue eare to my tale. And this is the tale Philautus that I promised thee, which the Hermite sitting nowe in the Sun, began to vtter to Callimachus.

WHen I was yong as now ỳ art, I neuer thought to be old as now I am, which caused lusty blood to attempt those things in youth, which aking bones haue repented in age. I had one only brother which also bore my name, being both borne at one time as twins, but so farre disagreeing in nature, as had not as well the respect of the iust time, as also the certaintie and assurance of our mothers fidelitie, perswaded the worlde wee had one Father: it

would very hardly haue bẽn thought, that ſuch contrary diſpoſitions could well haue bẽn bred in one wombe, or iſſued from ones loynes. Yet as out of one & the ſelfe ſame rodde, commeth as well the wile Oliue, as the ſweet, and as the Palme Perſian Fig-tree, beareth as well Apples as Figges, ſo our Mother thruſt into the world at one inſtant the bloſſome of grauitie and lightneſſe. Wee were nurſed [illegible] with one teate, where my brother ſucked a deſire of thrift, and I of theft, which euidently ſheweth, that as the breth of the Lyon ingendreth as well the Serpent as the Ant, and as the ſelfe ſame dew forceth the earth to yeld both the darnel and wheat, or as the Eaſterly wind maketh the bloſſoms to blaſt, & the buds to blow, ſo one womb nouriſheth contrary wits, & one milke, diuers manners, which argueth ſomething in Nature, I knowe not what, to be meruailous, I dare not ſay monſtrous.

As wee grew old in yeares, ſo began wee to be more oppoſite in opinions: hee graue, I gameſome: he ſtudious, I careleſſe: hee without mirth, and I without modeſtie. And verily had wee reſembled each other as little in fauour, as wee did in fancie, or diſagreed as much in ſhape, as wee did in ſence, I knowe not what Dedalus would haue made a Labyrinth for ſuch monſters, or what Appelles could haue coloured ſuch miſhaps. But as the Painter Tamantes could in no way expreſſe ỳ griefe of Agamemnon, who ſaw his onely daughter ſacrificed, and therefore drewe him with a vaile ouer his face, wherby one might better cõceiue his anguiſh, then he colour it: ſo ſome Tamantes ſeeing vs, would be conſtrained with a Curtaine to ſhaddow that deformitie, which no counterfait could portray liuely. But Nature recompenſed the diſſimilitude of mindes, with a ſympathie of bodies, for wee were in all parts one ſo like the other, that it was hard to diſtinguiſh eyther in ſpeech, countenance, or height, one from the other, ſauing that either carried ỳ motion of his mind in his maners, and that the affects of the hart were bewrayed by ỳ eyes, which made vs known manifeſtly. For as two Rubies be they neuer ſo like, yet if they be brought together, one ſtaineth the other, ſo we being cloſe one to ỳ other, it was eaſily to imagine by the face, whoſe vertue deſerued moſt fauour: for I coulde neuer ſee my brother, but his grauitie would make mee bluſh, which cauſed me to reſemble the Bryde,

who

who neuer ſingeth in the company of the Nightingale. For while my brother was in preſence, I durſt not preſume to talk, leaſt his wiſedome might haue checked my wildnes. Much like to Roſcius, who was alwaies dumb when he dined with Cato. Our Father being on his death bed, knew not whom to ordain his heire, being both of one age: to make both, would breed as he thought vnquiet: to appoint but one, were as he knew iniurie: to deuide equalitie, were to haue no heire: to impart more to the one then to the other, were partialitie: to diſherit me of his wealth, whom nature had diſherited of wiſedome, were againſt reaſon: to barre my brother from gold, whom God ſeemed to indue with grace, were flat impiety: yet calling vs before him, he vttered with watry eyes theſe words.

WEre it not my Sons, that Nature worketh more in me, than iuſtice, I ſhould diſherit the one of you, who promiſeth by his folly to ſpend all, and leaue the other nothing, whoſe wiſedom ſeemeth to purchaſe all things. But I well knowe that a bitter rote is amended with a ſweet graft, & crooked trees proue good Cammocks, and wilde Grapes make pleaſant Wine. Which perſwadeth me that thou (pointing to me) wilt in age repent thy youthly affections, and learne to die as well as thou haſt liued wantonly. As for thee, (laying his hand on my brothers head) although I ſee more than commonly in any of thy yeeres, yet knowing that thoſe that giue themſelues to be bookiſh, are oftentimes ſo blockiſh, that they forget thrift: wherby the old ſaw is verified, that the greateſt Clarks are not the wiſeſt men, who dig ſtil at ẏ rote while others gather the fruite, I am determined to helpe thee forward, leaſt hauing nothing, thou deſire nothing, and ſo be accounted as no body. He hauing thus ſaid, called for two bags, the one full of golde, the other ſtuft with writings, & calling them both vnto vs, ſaide thus: There my ſonnes, deuide all, as betweene you it ſhall be beſt agreed, and ſo rendred vp his ghoſt with a pittifull groane.

My brother, as one that knew his owne good & my humor, gaue me leaue to chooſe which bagge I liked: at the choyce, I made no great curioſitie, but ſnatching the gold let goe the writings, which were as I knew, Euidẽces for land, Obligatiõs for debt, to beare

for

for mee to carry, who determined (as nowe thou dost Callimachus) to seeke aduentures. My purse now swelling with a timpanie, I thought to search all Countries for a remedie, and sent many golden Angels into euery quarter of the worlde, which never brought newes againe to their Maister, beeing either soared into heauen wher I cannot fetch them, or sunk into hel for pride, wher I meane not to follow them. Thys life I continued the space of fourteene yeeres, vntill I had visited & viewed euery country, and was a stranger in mine owne: but finding no treasure to be wrapped in trauell, I returned with more vices, thē I went forth with pence, yet with so good a grace, as I was able to sinne both by experience & authoritie, the one framing me to the one, & the countries to the other. Ther was no crime so barbarous, no murder so bloodie, no oath so blasphemous, no vice so execrable, but ý I could readilie recite where I learned it, & by roate repeat the perticuler crime of euery perticuler coūtry, citty, towne, village, house, or chāber. If I met with one of Crete, I was readie to lie with him for the whetstone. If with a Grecian, I could dissemble with Lynon, I coulde court it with the Italian, carouse with the Dutchman. I learned al kindes of poysons, yea, & such as were for the Popes holinesse. In Egypt I worshipped their spotted God at Memphis, in Turky the Mahomet, in Rome their Masse: which gaue not onely a remission for my sinnes past without penance, but also a commission to sinne euer after without preiudice. There was no fashion but fitted my backe, no fancy, but serued my turne. But now my barrel of golde which pride set abroach, Loue began to set a tylt, which in short time ranne so on the lees that the deuill daunced in the bottome, where hee found neuer a crosse. It were too tedious to vtter my whole life in this my pilgrimage, the remembrance whereof doth nothing but double my repentance. Then to grow to an ende, I seeing my mony wasted, my apparrell worne, my minde infected with as many vices, as my body with diseases, and my bodie with more maladies, then the Leopard with markes: hauing nothing for amendes but a few broken languages, which serued mee in no more stead, then to see one meat serued in diuers dishes: I thought it best to return into my native soile, where finding my brother as farre now to exceed others in wealth, as he did in wit, and that hee

had

had gained more by thrift, then I could spend by pride, neither envied his state, nor pitied mine own: but opened ỹ whole course of my youth, not thinking thereby to recover that of him by request, which I had lost my selfe by riot. For calling in my mind the miserie of the world, with ỹ mischiefes of my life, I determined from that vnto my liues end, to lead a solitarie life in this cave, which I have done the fearne of full fortie winters: from whence, neyther the earnest intreatie of my brother, nor the vaine pleasures of the world could draw me, neither shall any thing but death.

Then my good Callimachus, record with thy selfe the inconueniences ỹ come by trauailing, when on the Seas euerie storme shal threaten death, and euery calme a danger, when either ỹ shalt be compelled to bord others as a pirat, or feare to be borded of others as a Merchant: when at all times thou must have the back of an Asse to beare all, & the snout of a Swine to say nothing, thy hande on thy cap, to shew reuerence to euery rascal, thy purse open to be prodigall to euery Wretch, thy sword in thy sheath, not once daring either to strike or warde, which maketh me thinke, that trauailers are not onely framed not to commit iniuries, but also to take them. Learne Callimachus of the bird Acanthis, who bring bred in the thistles, will lie in the thistles, & of the grashopper, who being sprong of the grasse, will rather die then depart from the grasse. I am of this minde with Homer, that as the snaile that crept out of her shel, was turned eftsoones into a Toade, & thereby was forced to make a stole to sit on, disdaining her owne house, so the trauailer that stragleth from his owne countrie, is in short time transformed into so monstrous a shape, that he is faine to alter his mansion with his maners, & to liue where he can, not where he would. What did Vlisses wish in the midst of all his trauailing, but onely to ses the smoke of his owne chimney? Did not all the Romaines say, that he that wandred, did nothing els but heap sorrowes to his friends, & shame to himselfe: and resemble those ỹ seeking to light a linke, quenched a lampe, imitating the barbarous Gothes, who thought the vines in Alexandria, sweeter then the Reisons in Barbarie. In my opinion it is a homely kind of dealing, to preferre the curtesie of those he neuer knew, before the honestie of those among whom he was borne: he that cannot liue with a groat in his own

country, shal neuer inioy a Penny in another Nation.

Little dost ỹ know Callimachus, with what wod trauailers are warmed, who must slepe with their eyes open, least they be slaine in their beds, and wake with their eyes shut, least they be suspected in their lokes: eate with their mouthes close, least they be poysoned with their meates. Where, if they were wealthy, they shal be enuied, not loued: if poore, punished, not pitied: if wise, accounted espialls, if foolish, made drudges. Euery Gentleman will be their peare, though they be noble, and euery peasant their Lord if they be gentle. Ye therefore ỹ leaueth his own house to seeke aduentures, is like the Quaile that forsaketh the Wallowes to eate Hemlock, or the Fly, that shunneth the Rose, to light in a Cowshard.

No Callimachus, there wil no mosse stick to the stone of Sisiphus, no grasse hang on the heeles of Mercurie, no butter cleaue to the breade of a trauailer. For as the Eagle at euery flight loseth a feather, which maketh her bould in her age: so the trauailer, in euery Country loseth some fleece, which maketh him a begger in his youth, by buying that with a pounde, which bee cannot sell againe for a penny, Repentance. But why goe I about to dissuade thee frō that, which I my selfe followed, or to perswade thee to that which thou thy selfe flieſt? My gray haires are like vnto a white Frost, thy reede blood not vnlike vnto hote fire: so that it cannot bee, that either thou shouldest follow my counsaile, or I allowe thy conditions: such a quarrell hath there alwaies beene betwen the graue and the cradle, that he that is young, thinketh the olde man fond, and the old knoweth the young man to be a fole. But Callimachus, for the towardnes I see in thee, I must needes loue thee, and for thy frowardnes, of force counsaile thee, and do in the same sort, as Phœbus did the daring boy Phaeton. Thou goest about a great matter, neither fit for thy yeeres being very young, nor thy profit being left so poore, that desirest that which thou hauest not, neither can any performe that which thou seemest to promise. If thou couet to trauaile strange countries, search the Maps, there shalt thou see much, with great pleasure and small paines: if to be conuersant in all courts, reade Histories, where thou shalt vnderstand both what the men haue beene, and what their manners are, and me thinketh there must be much delight, whē there is no dan-

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ger. And if ỹ haue any care either of the græne bud, which ſpring-eth out of the tender ſtalk, or the timely fruite which is to grow of ſo good a roote, ſeeke not to kill the one, or haſten the other: but let time ſo worke, that grafts may be gathered on the træ, rather than ſticks to burne. And ſo I leaue thee, not to thy ſelfe, but to him that made thee, who guide thee with his grace, whether thou goeſt as thou wouldeſt, or tarrie at home as thou ſhouldeſt.

Callimachus, obſtinate in his fond conceit, was ſo farre from being perſwaded by this olde Hermit, that he rather made it a greater occaſion of his pilgrimage, and with an aunſwere betweene ſcorning and reaſoning, he replied thus.

Father or friend (I know not verie well how to tearme you) I haue bæne as attentiue to heare your good diſcourſe, as you were willing to vtter it: yet me thinketh you deale mervailouſlie with youth, in ſeeking by ſage counſel to put gray haires on their chins, before nature hath giuen them almoſt any haires on their heads; wherein you haue gone ſo farre, that in my opinion, your labor had bæne better ſpent, in trauailing where you haue not liued, than in talking where you cannot be beleeued. You haue bæn a trauailer, and taſted nothing but ſower, therefore whoſoeuer trauaileth, ſhal eate of the ſame ſauce: an argument it is, that your fortune was ill, not ỹ others ſhould be as bad, and a warning to make you wiſe, not a warning to prooue others vnfortunate. Shall a ſouldier that hath receiued a ſkar in the battaile, giue out that all warriours ſhall be maimed? Or the Merchant that hath loſt by the ſeas, be a cauſe that no other ſhould venture: or a trauailer that hath ſuſtained harme by ſiniſter fortune, or bæne infected by his owne follie, perſwade all gentlemen to reſt at their owne home, till they come to their long home? Why then let al men abſtaine from wine, becauſe it made Alexander tipſie, let no man loue a woman, for that Tarquine was baniſhed: let not a wiſe man play at all, for that a fole hath loſt all, which in my minde would make ſuch melodie, ỹ we ſhould be inforced to leaue things that were beſt, for feare they may be bad, and that were as fonde, as not to cut ones meate with that knife that another hath cut his finger. Thinges are not to be iudged by the euent, but by the end, nor trauailing to be cõdemned by yours or manies vnlucky ſucceſſe, but by the cõmon & moſt

approued wisedome of those that can better shewe what it is then I, and will better speake of it than you doe.

Where you alledge Vlisses, that he desired nothing so much as to see the smoke of Ithaca, it was not because hee loued not to trauell, but that hee longed to see his wife after his trauell: & greater cõmendation brought his trauel to him then his wit: ỹ one taught but to speake, the other what hee should speake. And in thys you turne the poynt of your owne bodkin into your owne bosome. Vlisses was no lesse esteemed for knowledge hee had of other Countries, then for the reuenues he had in his own, & where in the end you seeme to referre mee to the viewing of Maps, I was neuer of that mind to make my ship in a Painters shop: which is like those that haue great skill in a wodden Globe, but neuer beholde the skie. And hee that seeketh to be a cunning trauailer by seeing the Maps, and an expert Astronomer, by turning the Globe, may bee an Apprentise for Appelles, but no Page for Vlisses.

Another reason you bring, that trauailing is costly, I speake for my selfe: he that hath little to spend, hath not much to lose, and he that hath nothing in his own country, cannot haue lesse in any.

Would you haue me spend the flower of my youth, as you do the withered race of your age? Can the faire blood of youth creep into the ground, as it were frost bitten? No father Hermit, I am of Alexanders minde, if there were as many worldes as there be Cities in the world, I would neuer leaue vntill I had seene all the worlds, and each cittie in euerie world. Therefore to be short, nothing shall alter my mind, neither penny, nor Pater noster.

This old man seeing him so resolute, resolued to let him depart, and gaue him this farewell.

MY good sonne, though thou wilt not suffer me to perswade thee, yet shalt thou not let me to pitty thee, yea and to pray for thee: but the time will come, when comming home by weeping crosse, thou shalt confesse that it is better to be at home in the caue of an Hermite, then abroad in the court of an Emperor, and that a crust with quietnesse, shall be better then Quailes with vnrest.

And to the end thou maist proue my sayings as true, as I know thy selfe to be wilfull, take the paines to returne to this poore cell, where thy fare shal be amended, if ỹ amend thy fault, & so farewel.

Callima-

Callimachus courteously toke his leaue, and went his way: but we will not leaue him, vntill wee haue him againe at the Cell, where we found him.

Now Philautus and Gentlemen all, suppose that Callimachus had as ill fortune as euer had any, his mind infected with his body, his time consumed with his treasure: nothing won, but ẏ hee cannot lose though he would, Misery. You must imagine (because it were too long to tell all his iourney) that he was sea sicke, as thou beginnest to be Philautus, that he hardly escaped death, that he endured hunger and cold, heat without drink, that he was intangled with women, intrapped, deceiued, that euery stole he sate on, was penilesse bench, that his roabes were rags, that hee had as much neede of a Chirurgion as a Phisition, and that thus he came home to the Cell, and with shame & sorrow began to saith as followeth.

I Finde too late, yet at length, ẏ in age there is a certain foresight which youth cannot search, and a kind of experience vnto which vnripened yeeres cannot come, so that I must of necessity confesse, that youth neuer raigneth well, but when age holdeth the bridle: you see (my good Father) what I would say by outward shew, & I need not tel before I haue tried, because before you told me I shold find it: this I say, ẏ whatsoeuer misery happened either to you or any, the same hath chanced to me alone. I say no more, I haue tried no lesse. The old Hermit glad to see this ragged Colt returned, yet grieued to se him so tormented, thought not to adde sower wordes to augment his sharp woes, but taking him by the hand & sitting downe, began after a solemne manner frō the beginning to the end, to discourse with him of his fathers affaires, euen after the sort that I before rehersed, and deliuered vnto him his mony, thinking now that miserie would make him thriftie, desiring also that as well for the honour of his fathers house, as his owne credite, he would returne againe to the Iland, and there be a comfort to his friends, and a releefe to his poore neighbors, which would be more worth than his wealth, and a fulfilling of his Fathers last will.

Callimachus, not a little pleased with this tale, and I thinke not much displeased with ẏ gold, gaue such thanks as to such a friende appertained, & following the counsell of his vncle, which euer af-

ter be obeyed as a commaundement, he came to his owne house, liued long with great wealth, and as much worship as any one in Scyrum, and whether he be now liuing I know not, but whether he be or not, it killeth not.

Now Philautus, I haue tolde this tale to this ende, not that I thinke trauailing to be ill, if it be vsed well, but that such aduise be taken, that the horse carry not his owne bridle, nor youth rule him selfe in his owne conceits. Besides that, such places are to be chosen, wherein to inhabite, that are as commendable for vertue, as buildings: where the manners are more to be marked, then the men seene. And this was my whole drift, either neuer to trauell, or so to trauell, that although the purse be weakned, the mind may be strengthened. For not hee that hath seene most countries, is most to be esteemed, but he that learned best conditions: for not so much are the situation of the places to be noted, as the vertues of the persons. Which is contrary to the common practise of our trauailers, who goe either for gaine, and returne without knowledge, or for fashion sake, and come home without pietie, whose estates are as much to be lamented, as their follies are to be laughed at: this causeth youth to spend their golden time without either praise or profit, pretending a desire of learning, when they onelie follow loytering. But I hope our trauaile shall be better imployed, seeing vertue is the white we shoote at, not vanitie: neyther the English tongue (which is as I haue heard almost barbarous) but the English manners, which as I think, are most precise. And so thee Philautus I beginne to addresse my speech, hauing made an end of my Hermits tale, and if these fewe precepts I giue thee be obserued, then doubt not but wee both shall learne that wee best like. And these are they.

AT thy comming into England, be not to inquisitiue of newes, neither curious in matters of State: in assemblies aske no question, either concerning manners or men. Be not to lauish of thy tongue, either in causes of weight, least thou shewe thy selfe an espiall, or in wanton talke, least thou proue thy selfe a fole.

It is the nature of that Country to sift Strangers: euery one that shaketh thee by the hand, is not ioyned to thee in hart. They thinke Italians wanton, and Grecians subtile: they imit neither,

neither, they are so incredulus: but vnderwine both, they are so wise. Be not quarrellous for euery light occasion, they are impatient in their anger of any equall, ready to reuenge an iniury, but neuer wont to proffer any: they neuer fight without prouoking, and once prouoked, they neuer cease.

Beware thou fall not into the snares of loue, the women there are wise, the men craftie: they wil gather loue by thy lookes, and picke thy minde out of thy hands. It shal be there better to heare what they say, then to speak what thou thinkest: they haue long eares and short tongues, quicke to heare, and slow to vtter: broad eyes, and light fingers, ready to espy, and apt to strike. Euerie stranger is a marke for them to shoote at: yet thus must I say, which in no country I can tell the like, that it is as seldome to see a stranger abused there, as it is rare to see any well vsed els where, yet presume not too much of the curtesies of them, for they differ in nature, some are hote, some cold, and simple, some deuil, yet if thou vse few wordes, and faire speeches, then shalt commaund them any thing thou standest in need of.

Touching the situation of the soyle, I haue read in my studie, which I partly beleeue, (hauing no worse author then Cæsar) yet at my comming, when I shal confer the things I see, with those I haue read, I will iudge accordingly. And thus haue I heard, that the inner part of Britaine is inhabited by such as were borne and bred in the Ile, and the Sea coast by such as haue passed thether out of Belgick, to search coastes and to make warre.

The country is mernailously replenished with people, and there be many buildings, almost like in fashion to the buildings of Gallia, there is great store of Cattell. The coyne they vse, is either of Brasse, or else ringes of yron, weyed at a certaine weight in stead of Money. In the inner parts of the Realme groweth Tinne, and in the Sea coast groweth Iron. The Wood that there is vsed is brought in from beyond Sea. The ayre is more temperate in those places then in France, and very cold indeed. The Ile is in fashion three cornered, whereof one side is toward France, the one corner of this side which is Kent, where for the most part Ships arrine out of France, is in the East, and the other northwest toward the South. This side containeth about five hundred

miles. Another side lieth toward Spaine, and the Sun going down on the which side is Ireland, lesse then Britaine, as is supposed, by the one halfe: but the cut betweene them is like the distance that is betweene France & Brittaine. In the midst of this course is an Iland called Man: the length of this side is, (according to ỹ opinion of the inhabiters) seauen hundred miles. The third side is Northward, and against it lieth no land, but the point of that side butteth most vpon Germany. This they estemed to be eight hundred miles long: and so the circuit of the whole Iland, is two thousand miles. Of all the inhabitants of this Ile, the Kentishmen are the ciuilest, the which country marcheth altogether vpon the sea, and differeth not greatly from the maner of France. They ỹ dwell more in the part of the realme sow corne, but liue by milk and flesh, and clothe themselues in leather. All the Britaines die themselues w̃ woad, which setteth a blew colour vpon them, & maketh them more terrible to behold in battails. They weare their haire long, & shaue all parts of their body, saue the head & the vpper lip. Diuers other vses & customs are among thẽ, as I haue read Philautus. But whether these be true or no, I wil not say: for mee thinketh an Iland so wel gouerned in peace then, & so famous in warres, so fertile in all respects, so wholsome & populous, must needs in the terme of a thousand yeares be much better, and I beleeue we shall find it such, as we neuer read the like of any, vntill we arriue there wee will suspend our iudgements: yet do I meane at our return from thence, to draw the whole description of the land, the customs, the nature of the people, the state, the gouernment, and whatsoeuer deserueth either meruaile or commendation.

Philautus, not accustomed to those narrowe Seas, was more readie to tell what wood the shyp was made of, then to answer to Euphues discourse: yet between wahing & winding, as one halfe sicke & somewhat sleepy, as came in his braines, answered thus. In sayth Euphues thou hast told a long tale, the beginning I haue forgotten, the middle I vnderstand not, & the end hangeth not together: therefore I cannot repeat it as I would, or delight in it as I ought: yet if at our arriuall thou wilt renue thy tale, I will rubbe my memorie: in the meane season, would I were either againe in Italie, or now in England: I cannot brook these seas which prouoke

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my ſtomack ſore, I haue an appetite, it were beſt for me to take a nap for euerie word is brought forth with a not. Euphues replied, I cannot tell Philautus whether the ſea make thee ſick, or ſhe that was borne of the Sea, if the firſt, thou haſt a queaſie ſtomacke, if the latter, a wanton deſire. I well beleeue ỹ remembrest nothing that may do thee good, nor forgettest any thing which can doe thee harme, making more of a ſore then of a plaiſter, & wiſhing rather to be curſed then cured: wherein thou agreest with thoſe, which hauing taken a ſurfeite, ſeeke the meanes rather to ſleepe than to purge, or thoſe that hauing the greene ſickneſs, and are brought to deaths doore, follow their owne humor, and refuſe the Phiſitions remedie. And ſuch Philautus is thy diſeaſe, who pining in thine owne follie, chooſeſt rather to perriſh in loue, than to liue in wiſedome, but whatſoeuer be the cauſe, I wiſh the effect may anſwer my friendlie care: then doubtleſſe thou ſhalt neuer die being ſeaſicke, or doate being loue ſick, I would the ſea could as wel purge thy minde of fond conceits, as thy bodie of groſe humors. Thus ending, Philautus againe began to urge.

Without doubt Euphues thou doſt me wrong, in ſeeking a ſkar in a ſmooth ſkin, thinking to ſtop a vaine where none is opened, and to caſt loue in my teeth, which I haue already ſpit out of my mouth, which I muſt needes thinke proceedeth rather for lack of matter, than any good meaning, els wouldeſt thou neuer harpe on that ſtring which is burſt in my hart, and yet euer ſounding in thy eares. Thou art like thoſe that procure one to take phiſick before he be ſicke, and to apply a ſearecloth to his bodie when hee feeleth no ach, or a vomit for his ſurfet, when his ſtomack is emptie. If euer I fall to my old bias, I muſt put thee in the fault that talkeſt of it, ſeeing thou didſt put me in the minde to thinke of it, whereby thou ſeemeſt to blowe the coale which thou wouldeſt quench, ſetting keenedge where thou deſireſt to haue a ſharpe point, imping a feather to make mee flie, where thou oughteſt rather to cut my wing for feare of ſoaring.

Lucilla is dead, and thee vpon whom I geſſe thou harpeſt is forgotten, the one not to be redeemed, the other not to be thought on. Then good Euphues vrging not a horſe on the withers with a falſe ſaddle, neither imagine what I am by my thoughts, but by mine

owne doings: so shalt thou haue mee both willing to follow good counsaile, & able hereafter to giue thee comfort. And so I rest halfe sleepie with the seas.

With this answere Euphues held himselfe content, but as much wearie with talke as the other was with trauaile, made a pillow of his hand, and there let thē both sleepe their fill, and dreame with their fantasie, vntill either a storme cause them to wake, or their hard beds, or their iournies end.

Thus for the space of an eyght weekes Euphues & Philautus sailed on the Seas, from the first shipping, betweene whom diuers speeches were vttered, which to recite were nothing necessary in this place, & weighing the circumstances scarce expedient: what tempests they endured, what strange sights in the Element, what monstrous Fishes were seene, howe often they were in danger of drowning, in feare of boording, how wearie, how sick, how angry, it were tedious to write, for that whosoeuer hath reade of trauailing, or hath himselfe vsed it, can sufficiently gesse what is to bee said. And thus I leaue it to the iudgement of those that in the like iourney haue spent their time from Naples to England, for if I should faine more then others haue tried, I might be thought to Poeticall, if lesse, partiall.

Therefore I omit the wonders, the Rockes, the Markes, the Gulfes, and whatsoeuer they passed or saw, least I should trouble diuers with things they know, or may shame my selfe with things I know not.

Let this suffice, that they are safelie come within a ken of Douer, which the Maister espying, with a cheerefull voyce waking them, began to vtter these words vnto them.

GEntlemen and friends, the longest summers day hath his euening. Vlisses ariueth at last, and rough windes in time bring the Ship to safe Road. We are nowe within foure houres sayling of the Hauen, and as you will think, of an earthly Heauen. Ponder white Cliffes which easily you may perceiue, are Douer hils, whereunto is adioyning a strong & famous Castle, into the which Iulius Cæsar did enter, where you shall view many goodly monuments, both strange and auncient. Therefore pull vp your harts,

thus

thys merrie winde will immediatlie bring vs to an eaſie baite.

Philautus was gladde hee ſlept ſo long, and was awaked in ſo good tyme, being as wearie of the Seas, as hee that neuer vſed them.

Euphues not ſorrowfull of this good newes, began to ſhake his eares, and was ſoone apparrelled. To make ſhort, the winds were ſo fauourable, the Marriners ſo ſkilfull, the way ſo ſhort, that I feare me they will land, before I can deſcribe the maner how, and therefore ſuppoſe them now in Douer Towne, in the noble Ile of England, ſomewhat benighted, & more apt to ſléepe than ſup, yet for manners ſake they entertained their Maiſter, and the reſt of the Merchants and Marriners, where hauing in due time both recoyded their trauailes paſt, and ended their repaſt, euerie one went to his lodging, where I will leaue them ſoundlie ſléeping vntill the next day.

The next day they ſpent in viewing the Caſtle of Douer, the Pire, the Cliffes, the Roade, and towne, receiuing as much pleaſure by the ſight of auncient monuments, as by their curteous entertainement, no leſſe prayſing the perſons for their good mindes, then the place for their goodlie buildings: and in this ſort they refreſhed themſelues three or foure daies, vntil they had digeſted the Seas, and recouered againe their healthes, yet ſo warily they behaued themſelues, as they were neuer heard, either to enquire of any newes, or pryne at any Fortreſſe, beholding the Bulwarkes with a ſleight and careleſſe regard, but the other places of peace with admiration.

Folly it were to ſhewe what they ſawe, ſaing heereafter in the diſcription of England, it ſhall moſt manifeſtlie appeare.

But I will ſette them forwarde in their iourney, where now within this two howres wee ſhall finde them in Canterburie.

Trauailing thus like two Pilgrimes, they thought it moſt neceſſarie to direct their ſteppes towards London, which they heard was the moſt royall ſeat of the Queenes of England. But firſt they came to Canterburie, an old Cittie, ſomewhat decaied, yet beautifull to beholde, moſt famous for a Cathedrall Church, the verie Paleſtie whereof ſtrooke them into a maze, where they ſaw

manie monuments, and heard tell of greater than either they euer saw, or easily could beleeue. After they had gone long, seeing themselues almost benighted, determined to make the next house their Inne, and espying in their way euen at hand, a very pleasant garden, drew neere, where they saw a comely old man, as busie as a Bee, among his Bees, whose countenaunce bewrayed his conditions: this ancient father, Euphues greeted in this maner.

Father, if the curtesie of England be answerable to the custome of Pilgrimes, then will the nature of the country excuse the boldnes of strangers: our request is to haue such entertainement beeing almost tired with trauaile, not as diuers haue for acquaintance, but as all men haue for their money, which curtesie, if you graunt, we wil euer remaine in your debt, although euerie way discharge our due: and rather we are importunate, for that we are no lesse delighted with the pleasures of your garden, then the sight of your grauitie. Vnto whom the old man said.

Gentlemen, you are no lesse I perceiue by your maners, and you can bee no more beeing but men, I am neither so vncurteous, to mislike your request, nor so suspitious to mistrust your truthes, although it be no lesse perilous to be secure, than perilous to be curious. I kéepe no victualing, yet is mine house an Inne, and I an host for euery honest man, so farre as they with curtesie will, and I may with abilitie. Your entertainment shall bee as small for cheere, as your acquaintance is for time, yet in my house you may happilie finde some one thing cleanlie, nothing courtly: for that wisedome prouideth things necessarie, not superfluous: and age seeketh rather a modicum for sustenance, than feasts for surfets. But vntill some thing may be made readie, might I be so bolde as enquire your names, countries, and the cause of your pilgrimage, wherein, if I shall be more inquisitiue then I ought, let my rude birth satisfie my bold request, which I wil not vrge as one importunate (I might say) impudent.

Euphues seeing this fatherlie and friendly Sire (whom we wil name Fidus) to haue no lesse inward curtesie, then outward comlines, coniectured (as well he might) that the proffer of his bounty noted the noblenes of his birth, being well assured, that as no Therſites could be transformed into Vlisses, so no Alexander could

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be couched in Damocles. Thinking therefore nowe with more care & aduisement to temper his talke, least either he might seeme foolish or curious, he answered him in these termes.

Good Sir, you haue bounde vs vnto you with a double chaine, the one in pardoning our presumption, the other in granting our petition. Which great and vndeserued kindnesse, though we cannot requite with the like, yet if occasion shall serue, you shal finde vs hereafter as willing to make amends, as we are now ready to giue thanks.

Touching your demaunds, we are not so vnwise to mislike thē, or so vngratefull to denie them, least in concealing our names, it might bee thought for some trespasse, and couering our pretence, we might be suspected of treason. Know you then sir, that this gentleman my fellow is called Philautus, I Euphues: hee an Italian, I a Grecian, both sworne friendes by iust triall, both Pilgrimes by free will. Concerning the cause of our comming into this Iland, it was onely to glew our eyes to our eares, that wee might iustifie those things by sight, which wee haue oftentimes with incredible admiration vnderstood by hearing: to wit, the rare qualities as well of the bodie as of the mind, of your most dread Soueraigne and Queene, the bruite of the which, hath filled euery corner of the world, insomuch, that there is nothing that moueth eyther more matter or more marueil then her excellent Maiestie, which Fame when we saw without comparion, and almost aboue credite, we determined to spende some part of our time & treasure in the English Court, where if I could finde the report but to be true in halfe, wee should not onely thinke our money and trauaile well imployed, but returned with interest more then infinit. This is the onelie end of our comming, which we are nothing fearefull to vtter, trusting as well to the curtesie of your country, as to the equitie of our cause. Touching the Court, if you can giue vs anie instruction, we shall thinke the euening well spent: which procuring our delight, may no way worke our dislliking.

GEntlemen (answered this olde man) if because I entertaine you, you seeke to vndermine mee, you offer me great discurtesie: you must needes thinke me verie simple, or your selues verie

subtill, if vppon so small acquaintance I should answere to such demaunds, as are neither for mee to vtter being a subiect, nor for you to know being strangers. I keepe hiues for Bees, not houses for liuie bodies (pardon mee Gentlemen you haue moued my patience) and more welcome shall a Waspe be to my bonie, than a priuie enemy to my house. If the rare report of my most gracious Ladie haue brought you hether, me thinketh you haue done verie ill to chose such a house to construe your mindes, as seemeth more like a prison then a pallace, wherby in mine opinion, you meane to derogate from the worthinesse of the person by the vilenesse of the place, which argueth your pretences to sauour of malice, more then honest meaning. They vse to consult of Ioue in the Capitoll, of Cæsar in the Senate: of our Queene in her owne Court. Besides that, Alexander must bee painted of none but Appelles, nor engrauen of any but Lysippus, nor our Elizabeth set forth of euery one that would in vaine, which are all, but of these that can in skill, which are few: so far hath nature ouercome art, and grace eloquence, that the Painter draweth a vaile ouer that hee cannot shadow, and the Orator holdeth a paper in his hand, for that he can not vtter. But whether am I wandering, rapt farther by deuotion, than I can wade through with discretion. Cease Gentlemen, and know this, that an Englishman learneth to speak of men, and to hold his peace of the Gods. Enquire no farther then beseemeth you, least you heare that which cannot like you. But if you think the time long before your repast, I will find some talk which shall breede you delight, touching my Bees.

And here Euphues shake him off, and replied, though not as bitterly as he would, yet as roundly as he durst, in this manner. We are not a little sorry sir, not that wee haue opened our mindes, but that we are taken amisse, and when we meane so wel, to be intreted so ill: hauing talked of no one thing, vnlesse it be of good will towards you, whom we reuerence for age: and of duty towardes your Soueraigne, whom we meruailed at for vertue: which good meaning of ours misconstrued by you, hath bred such a distemperature in our heads, that wee are fearefull to praise her whom all the world extolleth: and suspitious to trust you, whom aboue anie in the world we loued.

And

And whereas your greateſt argument is, the baſeneſſe of your houſe, me thinketh that maketh moſt againſt you, Cæſar neuer reioyced more then when he heard that they talked of his valiant exployts in ſimple cottages, alledging this, that a bright Sunne ſhineth in euery corner, which maketh not the beames worſe, but the place better: when (as I remember) Ageſilaus ſonne was ſet at the lower end of the table, and one caſt it in his teeth as a ſhame, he anſwered: this is the vpper end where I ſit, for it is not the place that maketh the perſon, but the perſon that maketh the place honorable. When it was told Alexander that he was much praiſed of a Miller, I am glad (quoth he) that there is not ſo much as a Miller but loueth Alexander.

Among other fables I call to my remembrance one not long, but apt, and as ſimple as it is, ſo fit it is, that I cannot omit it for the opportunitie of the time, though I might ouer-leape it for the baſenes of the matter. When all the birds were appointed to meet to talke of the Eagle, there was great contention at whoſe neaſt they ſhould aſſemble, euery one willing to haue it at his owne home, one preferring the nobilitie of his birth, another the ſtatelines of his building, ſome would haue it for one qualitie, ſome for another: at the laſt, the Swallowe ſaid they ſhould come to hys neaſt, being commonly of filth, which all the birdes diſdayning, ſaid: Why? thy houſe is nothing els but durt. And therefore anſwered the Swallow, would I haue talke there of the Eagle: for being the baſeſt, the name of an Eagle will make it the braueſt. And ſo (good Father) may I ſay of thy cottage, which thou ſeemeſt to account ſo homely, that mouing but ſpeech of thy ſouereigne, it will be more like a Court than a Cabbin, and of a priſon, the name of Elizabeth will make it a pallace.

The Image of a Prince ſtampt in Copper goeth as currant: and a Crow may cry Aue Cæſar, without any rebuke.

The name of a Prince is like the ſweete dewe, which falleth as well vpon low ſhrubs as high trees, and reſembleth a true glaſſe, wherein the poore may ſee theyr faces with the rich: or a cleere ſtreame, wherein all may drinke that are dry, not they onelie that are wealthie.

Where you adde, that we ſhould feare to moue any ocaſion touching

touching talke of ſo noble a Prince, truly our reuerence taketh away the feare of ſuſpition.

The Lambe feareth not the Lyon but the Wolfe, the Partridge dreadeth not the Egle, but the Hawke: a true and faithfull heart, ſtandeth more in awe of his ſuperiour whom hee loueth for feare, than of his Prince whom he feareth for loue. A cleare conſcience needeth no excuſe, nor feareth any occaſion.

Laſtly you conclude, that neither art nor heart can ſo ſet foorth your noble Queene as ſhe deſerueth. I grant it, and reioyce at it, and that is the cauſe of our cõming to ſee her, whom none can ſufficiently commend: and yet doth it not follow, that becauſe wee cannot giue her as much as ſhe is worthy of, therefore we ſhoulde not owe her any. But in this wee will imitate the old Painters in Greece, who drawing in their Tables the portraiture of Iupiter, were euery houre mending it, but durſt neuer finiſh it.

And being demaunded why they began that which they coulde not end, they anſwered, in that we ſhew him to be Iupiter, whom euery one may begin to paint, but one can perfect. In the like maner meane we to draw in part the prayſes of her, whom wee cannot throughly portray, and in that we ſignifie her to be Elizabeth, who inforceth euerie man to do as much as hee can, when in reſpect of her perfection it is nothing.

For as he that beholdeth the Sun ſtedfaſtly, thinking therby to deſcribe it more perfectly, hath his eyes ſo dazeled that hee can diſcerne nothing, ſo fareth it with thoſe that ſeeke meruailouſlie to praiſe thoſe that are without the compaſſe of their iudgements, & al compariſon, that the more they deſire, the leſſe they diſcerne, and the neerer they think themſelues in good will, the farther they finde themſelues off in wiſedome, thinking to meaſure that by an inch which they cannot reach with an ell. And yet farther, it can be neyther hurtfull to you, nor hatefull to your Prince, to heare the commendation of a ſtranger, or to anſwere his honeſt requeſt, who will wiſh in part no leſſe glory to her than you do, although they can with no more. And therefore mee thinketh you haue offered a little diſcourteſie, not to aunſwere vs, and to ſuſpect vs, great iniurie: hauing neyther might to attempt any thing which may do you harme, nor malice to reuenge where wee finde helpe.

For

For mine owne part this I say, and for my friend [illegible], the like I dare sweare, how boldly I cannot tell, how truly I know: that there is not any one, whether hee be bound by benefite or duty, or both: whether linked by zeale, or time, or blood, or all: that more humbly reuerenceth her Maiestie, or meruaileth at her wisedom, or praieth for her long prosperous and glorious raigne, than wee: then whom we acknowledge, none more simple, & yet dare auow, none more faithful. Which we speake not to get seruice by flatterie, but to acquite our selues of suspition by faith: which is all that either a Prince can desire of his subiect, or a vassel yeelde to his soueraigne, and that which we owe to your Queene, and all others should offer, that either for feare of punishment dare not offende, or for loue of vertue will not.

Heere old Fidus interrupting young Euphues, beeing almost induced by his talke to aunswere his request, yet as one neither too credulous, nor altogether mistrustfull, hee replied as a friend, and so wiselie, as he glaunced from the mark Euphues shot at, and hit at the lack the white which Philautus set vp, as shall appeare hereafter. And thus he began.

My sonnes (mine age giueth me the priuiledge of that tearme, and your honesties cannot refuse it) you are too young to vnderstand matters of state, and were you elder to knowe them, it were not for your estates. And therefore me thinketh the time were but lost, in pulling Hercules shooe vpon an infants foote, or in setting Atlas burthen on a childes shoulders, or to braise your backs with the burthen of a whole kingdome, which I speake not, that either I mistrust you, (for your reply hath resolued that feare) or that I mallice you, (for my good wil may cleere me of that fault) or that I dread your might, (for your small power cannot bring mee into such a follie) but that I haue learned by experience, that to reason of Kinges or Princes, hath euer beene much misliked of the wise, though much desired of fooles, especiallie where olde men which should be at their beades, be too busie with the Court: and young men which should follow their bookes, be too inquisitiue in the affaires of Princes. We should not loke at that we cannot reach, nor long for that we should not haue: things aboue vs, are not for vs, & therefore are princes placed vnder the Gods, & they should not

ſée what they doe, and we vnder Princes that we might not enquire what they doe. But as the ſolliſh Eagle that ſéing the Sun coueteth to build their neaſt in the Sun, ſo fond youth, which viewing the glory and gloriouſnes of the Court, longeth to knowe the ſecrets of the Court. But as the Eagle burneth out her eyes with that proud luſt: ſo doth youth breake his hart with the péeuiſh conceit. And as Satirus not knowing what fire was, would needs embrace it, & was burned, ſo theſe fond Satiri, not vnderſtanding what a Prince is, runne boldly to meddle in thoſe matters which they know not, & ſo féele worthily the heat they would not. And therfore good Euphues & Philautus, content your ſelues in this, that to be curious in things you ſhould not enquire of, if you know them, they appertaine not vnto you, if you knew them not, they cannot hinder you. And let Appelles anſwere to Alexander, be an excuſe for me. When Alexander would néedes come to Appelles ſhop and paint, Appelles placed him at his back, who going to his own worke, did not ſo much as caſt an eye backe to ſée Alexanders deuiſes, which béeing well marked, Alexander ſaid thus vnto him: Art not thou a cunning Painter, and wilt not ouerlooke my picture, and tell me wherein I haue done well, and wherein ill? whom he anſwered wiſely yet merily: In faith, O king, it is not for Appelles to enquire what Alexander hath done, neither if he ſhew it me, to iudge how it is done, and therefore did I ſet your Maieſtie at my backe, that I might not glaunce towards a kings worke, and that you looking ouer my head, might ſée mine, for Appelles ſhadowes are to be ſéene of Alexander, but not Alexanders of Appelles. So ought we Euphues to frame our ſelues in all our actions and deuiſes, as though the king ſtod ouer vs to beholde vs, and not to looke what the king doth behind vs: For whatſoeuer hee painteth it is for his pleaſure, and we muſt thinke for our profite: for Appelles had his reward, though he ſaw not the worke.

I haue heard of a Magnifico in Millaine, (and I thinke Philautus you béeing an Italian doe remember it,) who hearing his ſon inquiſitiue of the Emperours life & demeanour, reprehended him charplie, ſaying: that it beſéemed not one of his houſe to enquire how an Emperour lined, vnleſſe he himſelfe were an Emperour: for that the behauiour and vſage of ſo honorable perſonages, are

not

not to be called in question of euery one that doubteth, but of such as are their equalls.

Alexander beeing commanded of Philip his father, to wrastle in the games of Olimpia, answered he would, if there were a king to strive with him: whereby I haue noted (that others seeme to enforce) that as kings pastimes are no plates for euery one, so their secrets, their counsailes, their dealings, are not to be either scanned or inquired of any way, vnlesse of those ỳ are in the like place, or serue the like person. I cannot tell whether it be a Canterburie tale, or a Fable in Æsope, but pretty it is, (and true in my mind) That the Fore & the Wolfe going both a filching for food, thought it best to see whether the Lyon were a sleepe or a wake, least beeing too bold, they should speed too bad. The Fore entring into the Kings denne (a King I call the Lyon) brought word to the Wolfe that he was a sleepe, and went himselfe to his owne kennell: the Wolfe desirous to search the Lyons den, that hee might espy some fault, or steale some pray, entered boldly, whom the Lion caught in his pawes, and asked what he would? The silly Wolfe (an vnapt terme for a wolfe, yet fit, being in a Lions hands) aunswered, that vnderstanding by the Fore hee was a sleepe, he thought hee might at libertie survay his lodging: vnto whom the Lyon, with great disdaine, though little dispite, (for that there can be no enuy in a King) saide thus: Dooest thou thinke that a Lyon thy Prince and gouernour can sleepe, though he winke, or darest thou enquire whether he winke or wake?

The Fore had more craft then thou, and thou more courage, (courage I will not say, but boldnesse: and boldnesse is too good, I may saie desperatenesse,) but you shall both well know, and to your greefes feele, that neyther the wilinesse of the Fore, nor the wildnesse of the Wolfe, ought eyther to see or aske, whether the Lyon eyther sleepe or wake, be at home, or abroade, dead or a liue. For thys is sufficient for you to know, that there is a Lyon, not where he is, or what he doth. In like maner Euphues, is the gouernment of a Monarchie (though homely be ỳ comparison) yet apt it is, that it is neither the wise Fore, nor the malitious Wolfe, should venture so far, as to learne whether the Lion sleepe or wake in his denne, whether the prince fast, or feast in ỳ Coure:

but this should be their order to understand there is a King, but what hee doth, is for the Gods to examine whose ordinance hee is, not for men, whose overseer hee is.

Then how vaine is it Euphues (too mild a worde for so madde a minde) that the sute should neglect his office, to correct the fact, or that subiects should seeke more to knowe what their Princes doe, then what they are: wherein they shewe themselues as badde as beasts, and much worse than my Bees, who in my conceit, though I may seeme partiall, obserue more order than they, (& if I might say so of my good Bees) more honestie: honestie my old grand-Father called that, when men liued by law, not lust: obseruing in al things the meane, which we name vertue, and vertue we account nothing els but to deale iustly and temperately.

And if I might craue pardon, I would a little acquaint you with the cõmon wealth of my Bees, which is neither impertinent to the matter we haue now in hand, nor tedious to make you weary.

Euphues delighted with the discourses of old Fidus, was content to heare any thing, so he might heare him speake something, and consenting willingly, he desired Fidus to goe forward: who nowe remouing himselfe nearer to the hiues, began as followeth.

4° mon. Last. 3. Gentlemen, I haue for the space of these twenty yeeres dwelt in this place, taking no delight in any thing, but onely in keeping my Bees, and marking thẽ: and this I find, which had I not seene, I should hardly haue beleeued, that they vse as great wit by induction, and art by workmanship, as euer man hath or can, vsing betweene themselues no lesse iustice than wisedome, and yet not so much wisedome as Maiestie: insomuch as ỹ wouldest thinke that they were a kinde of people, a cõmon welth for Plato, where they all labour, all gather hony, flie all together in a swarme, eate in a swarme, and sleepe in a swarme: so neate and finely, that they abhorre nothing so much as vncleannes, drinking pure and cleere water, delighting in sweet and sound musicke, which if they heare but once out of tune, they flie out of sight: and therefore are they called the Muses byrds, because they follow not the sound so much as the consent. They liue vnder a lawe, vsing great reuerence to their Elder, as to the wiser. They chuse a King, whose Pallace they frame, both brauer in shewe, and stronger in substance:

whom

whom if they finde to fall, they eſtabliſh againe in his Throane, with no leſſe dutie then deuotion, garding him continuallie, as it were for feare hee ſhould miſcarry, for loue hee ſhould not: whom they tender with ſuch faith and fauour, that whether ſoeuer he flieth they follow him, and if he cannot flie, they carry him, whoſe life they ſo loue, that they wil not for his ſafetie sticke to die, ſuch care haue they for his health, on whom they build all their hope. If their Prince die, they know not how to liue, they languiſh, weepe, ſigh, neither intending their worke, nor keeping their old ſocietie. And that which is moſt meruailous, and almoſt incredible, if there be any that hath diſobeyed his commaundements, either of purpoſe or vnwittingly, he killeth himſelfe with his owne ſting, as executioner of his owne ſtubburnes. The King himſelfe hath his ſting, which hee vſeth rather for honour than puniſhment. And yet Euphues, albeit they liue vnder a Prince they haue their priuiledge, and as great liberties as ſtraight lawes. They call a Parliament, wherein they conſult for lawes, ſtatutes, penalties, chooſing officers, and creating their King, not by affection, but reaſon: not by the greater part, but the better. And if ſuch a one by chaunce bee choſen (for among men ſometimes the worſt ſpeede beſt) as is bad, then is there ſuch ciuill war and diſſention, that vntill he be pluckt downe there can be no friendſhip: & ouerthrowen, there is no enmitie, not fighting for quarels, but quietnes.

Euery one hath his office, ſome trimming the Hony, ſome working the wax, one framing hiues, another the combes, and that ſo artificially, that Dedalus could not with a greater art or excellency better diſpoſe the orders, meaſures, proportions, diſtinctions, ioynts, and circles. Diuers hewe, others poliſh, and are carefull to doe their worke ſo ſtronglie, as they may reſiſt the craft of ſuch drones as ſeek to liue by their labors, which maketh them to keepe watch and ward, as liuing in a camp to others, & as in a court to themſelues. Such a care of chaſtitie, as they neuer ingender, ſuch a deſire of cleanes, that there is not ſo much as meate in all their hiues. When they goe forth to worke, they marke the winde, the clouds, & whatſoeuer doth threaten either their ruine or rage, and hauing gathered out of euery flower honie, they returne loden in their mouthes, thighs, wings, and all the body, whom they that

tarried at home receiue readilie, as easing their backes of so great burthens. The King himselfe not idle, goeth vp & downe, intreating, threatning, commanding, vsing the counsel of a sequel, but not losing the dignitie of a prince, preferring those ỹ labour in greater authority, & punishing those ỹ loiter with due seuerity. All which thinges beeing much admirable, yet this is most, that they are so profitable, bringing vnto man both hony and ware, each so wholesome, ỹ we all desire it, both so necessary, ỹ we cannot misse them. Here Euphues is a cõmon welth, which oftentimes calling to my minde, I cannot chuse but commend aboue any that I haue either read or heard of. Where the king is not for euery one to talke of, where there is such homage, such loue, such labor, ỹ I haue wished oftentimes rather to be a Bee, than not to be as I should bee. In this little garden with these hiues, in this house haue I spent the better part of my life, yea, & the best. I was neuer busie in matters of state, but referring all my cares to the wisedom of graue counsailors, & my confidence to the noble minde of my dread soueraigne and Queene, neuer asking what shee did, but alwaies praying shee may do wel, not inquiring whether she might do what she would, but thinking she would dw nothing but what she might.

Thus contented with a meane estate, and neuer curious of the high estate, I founde mee such quiet, that mee thinketh hee which knoweth least, liueth longest: insomuch, that I choose rather to be an Hermite in a caue, than a counsellour in the Court.

Euphues perceiuing old Fidus to speake what hee thought, answered him in these short words. Ye is very obstinate, whom neither reason nor experience can perswade. And truly seeing you haue alledged both, I must needs allowe both. And if my former request haue bredde any offence, let my latter repentance make amends. And yet this I know, that I enquired nothing that might bring you into danger, nor me into trouble: for as young as I am, this I haue learned, that one may point at a starre but not pull at it, and see a Prince, but not search him: and for mine owne part, I neuer meane to put mine hande betweene the barke and the tree, nor in matters which are not for me to be ouer curious. The common wealth of your Bees did so delight me, that I was not a little sorrie, that either their estates haue not beene longer, or your leysure

ſure more, for in my ſimple iudgement, there was ſuch an orderly gouernment, that men may not be aſhamed to imitate them, nor you wearie to keepe them.

They hauing ſpent much time in theſe diſcourſes, were called in to ſupper, Philautus more willing to eate then hear their tales, was not the laſt that went in: where hauing all ſet downe, they were ſerued all in earthen diſhes, all things ſo neate and cleanlie, that they perceiued a kind of courtly maieſtie in the mind of their hoſt, though he wanted matter to ſhew it in his houſe.

Philautus, I know not whether of nature melancholie, or feeling one in his boſome, ſpake ſcarce ten words ſince his comming into the houſe of Fidus, which the old man well noting, began merrily thus to parly with him.

I meruaile Gentleman, that all this time you haue bin tongue-tied, either thinking not your ſelfe welcome, or diſdaining ſo homlie entertainment: in the one you do mee wrong, for I thinke I haue not ſhewed my ſelfe ſtrange, for the other you muſt pardon me, for that I haue not to do as I would, but as I may. And though England be no graunge, but yeeldeth euery thing, yet is it here as in euery place, all for money. And if you will but accept a willing minde in ſtead of a coſtlie repaſt, I ſhall thinke my ſelfe beholding vnto you, and if time ſerue and my Gods proſper, I will make you part of amends with a better breakefaſt.

Philautus thus replied: I know good father, my welcom greater than any waies I can requite, and my cheere more bountifull than euer I ſhall deſerue, and though I ſeeme ſilent for matters that trouble me, yet I would not haue you think me ſo fooliſh, that I ſhould either diſdaine your companie, or miſlike your cheere, of both the which I thinke ſo well, that if time might aunſwere my true meaning, I would exceede in coſt, though in curteſie I know not how to compare with you, for (without flatterie be it ſpoken) if the common curteſie of England be no worſe then this towardes ſtrangers, I muſt needes thinke them happy that trauaile into theſe Coaſts, and the inhabitants the moſt curteous of all Countries. Heere beganne Euphues to take the tale out of Philautus mouth, and to play with him in his melancholie moods, beginning thus.

No Father, I durſt ſweare for my friend, that both hee thinketh himſelfe welcome, and his fare good, but you muſt pardon a young courtier, who in the abſence of his Lady thinketh himſelfe forlorne: and this vile dog Loue will ſo rankle where he biteth, that I feare my friends ſore, will breede to a fiſtula: for you may perceiue hee is not where hee lines, but where hee loues: and more thoughts in his head, then you Bees in your hiues, & better it were for him to be naked among your Waſpes, though his bodie were all bliſtered, than to haue his hart ſtunge ſo with affection, whereby he is ſo blinded. But beleeue me Fidus, hee taketh as great delight to courſe a cogitation of loue, as you doe to vſe your time with Venie. In thys plight hath he beene euer ſince his comming out of Naples, & ſo hath it wrought with him (which I had thought impoſſible) that pure loue did make him Sea-ſick, inſomuch as in all my trauaile with him, I ſeemed to euery one to beare with me the picture of an honeſt man, but no liuing perſon, the more pittie, and yet no force.

Philautus taking Euphues tale by the end, & the old man by the arme, betweene griefe & game, ieſt & earneſt, anſwered him thus.

Euphues would die if he ſhould not talk of loue once in a day, and therefore you muſt giue him leaue after euery meale to cloſe his ſtomack with loue, as with Marmalade, & I haue heard, not thoſe that ſay nothing, but they that kicke oftneſt againſt loue, are euer in loue: yet doth he vſe me as the meane to moue the matter, and as the man to make his mirrour, hee himſelfe knowing beſt the price of loue, not by the market folkes, but his owne forefeps. But if he vſe his ſpeech, either to make you merry, or to put mee out of conceit, he doth well, you muſt thanke him for the one, and I will thinke on him for the other. I haue oftentimes ſworne, that I am as farre from loue as he, yet will he not beleeue me, as incredulous as thoſe, who thinke none balde til he ſee his braines. As Euphues was making anſwere, Fidus preuented him in this manner.

There is no harme done Philautus, for whether you loue, or Euphues ieſt, this ſhall breed no iar. It may be when I was as young as you, I was as idle as you (though in my opinion, there is none leſſe idle than a Louer.) For to tell the truth, I my ſelfe was once a Courtier, in the dayes of that moſt noble King of famous

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memorie Henry the eight, father to our most gratious Ladie Elizabeth. Where, and with that he pawsed, as though the remembrance of his old wife had stopped his new speech: but Philautus itching to heare what he would say, desired him to goe forward, vnto whom Fidus fetching a great sigh, said, I wil. And there againe made a ful point. Philautus burning as it were, in desire of this discourse, praied him again with great intreatie: then the old man commaunded the board to be vncouered, grace being said, called for cooles, and sitting by the fire, vttered the whole discourse of his loue, which brought Philautus a bed, and Euphues a sleepe. And now Gentlemen, if you will giue eare to the tale of Fidus, it may be some will be as watchfull as Philautus, though many as drowsie as Euphues. And thus he began with beauie countenaunce (as though his paines were present, not past) to frame his tale.

I Was borne in the wild of Kent, of honest parents & worshipful, whose tender cares (if the fondnes of parents may be so termed) prouided all things, euen from my very cradle, vntil their graues, that might either bring me vp in good letters, or make mee heyre to great liuings. I (without arrogancie be it spoken) was not inferiour in wit to many, which finding in my selfe, I flattered my selfe, but in the end deceiued my selfe: for being of the age of xv. yeares, there was no trade or kind of life, ỳ either fitted my humor, or serued my turne, but the Court: thinking that place the onely meanes to climbe high & sit sure. Wherein I followed the vaine of young Souldiours, who iudge nothing sweeter then warre, till they feele the weight. I was there entertained, as well by ỳ great friends my father made, as by mine owne forwardnesse, where it being nowe but honie Moone, I endeuoured to Court it with a grace, (almost past grace,) laying more on my backe, than my friendes could well beare, hauing many times a braue cloake, and a thred bare purse. Who so conuersant with the Ladies as I? who so pleasant? who more prodigall? Insomuch as I thought ỳ time lost which was not spent either in their companie with delight, or for their company in letters. Among all the troupe of gallant gentlemen, I singeled out one (in whom I misliked nothing but his grauitie) that aboue all I meant to trust: who as well for the good

qualities he ſaw in me, as the little gouernment he feared in mee, began one night to vtter theſe few words.

Friend Fidus, (if fortune allow a tearme ſo familiar) I would I might liue to ſee thee as wiſe as I perceiue thee wittie, then ſhould thy life be ſo ſeaſoned, as neither too much wit might make thee proud, nor too great riot poore. Thy acquaintance is not great with thy perſon, but ſuch inſight haue I into thy conditions, that I feare nothing ſo much, as that there thou catch thy fall, where thou thinkeſt to take thy riſing. There belongeth more to a Courtier then braueric, which the wiſe laugh at: or perſonage, which the chaſt marke not; or wit, which the moſt part ſee not.

It is ſober and diſcreet behauiour, ciuill and gentle demeanour, that in Court winneth both credite and commoditie, which counſell thy vnripened yeares, thinke to proceede rather of the malice of age, then the good meaning.

To ride well, is laudable, and I like it, to run at the tilt not amiſſe, & I deſire it: to reuell, much to be praiſed, and I haue vſed it: which things, as I know them all to be courtly, ſo for my part, I account them neceſſary: for where greateſt aſſemblies are of noble gentlemen, there ſhoulde be the greateſt exerciſe of true nobilitie. And I am not ſo preciſe, but ỳ I eſteeme it as expedient in feats of armes & actiuity to imploy the body, as in ſtudie to waſt ỳ mind, yet ſo ſhould the one be tempered with the other, as it might ſeeme as great a ſhame to be valiant and courtly without learning, as to be ſtudious and bookiſh without valour.

But there is another thing Fidus which I am to warne thee of, and if I might, to wreſt thee from: not that I enuie thy eſtate, but that I would not haue thee forget it. Thou vſeſt too much (a little I thinke too much) to dally with women; which is the next way to doate on them. For as they that angle for the Mulcis, hauing once caught him, are driuen into ſuch a lithernes, that they loſe all their ſpirits being benummed, ſo they that ſeeke to obtaine ỳ good will of Ladies, hauing once a little hold of their loue, they are driuen into ſuch a traunce, that they let goe the hold of their libertie, bewitching like thoſe ỳ view the head of Meduſa, or the viper tyed to the bough of the Beech tree, which keepeth him in a dead ſleepe, though he begin with a ſweet ſlumber.

I my ſelfe haue taſted new wine, and finde it to be more pleaſant than wholſome, & grapes gathered before they be ripe, may ſet the eyes on luſt, but they make the teeth on edge, & loue deſired in the bud, not knowing what the bloſſome were, may delight the conceit of the head, but it will deſtroy the contemplatiue of the hart.

What I ſpeake now is of mere good will, and yet vppon ſmall preſumption: but in things which come on the ſudden, one cannot be too warie to preuent, or too curious to miſtruſt: for thou art in a place, eyther to make thee hated for vice, or loued for vertue, and as thou reuerenceſt the one before the other, ſo in vprightneſſe of life ſhew it. Thou haſt good friendes, which by thy lewd delights thou maiſt make great enemies: and heauy foes, which by thy doing wel, thou maiſt cauſe to be earneſt arbitrers of thee, in matters that they now canuaſſe againſt thee. And ſo I leaue thee, meaning hereafter to beare the raine of thy bridle in mine hands, if I ſee thee head-ſtrong, and ſo he departed. I gaue him great thanks, and glad I was we were parted: for his putting loue in my mind, was like the throwing of Bugloſſe into wine, which increaſeth in him that drinketh it a deſire of luſt, though it mittigate the force of drunkennes.

I now fetching a wine glaſſe, that I might better haue a ſhote, was preuented with readie game, which ſaued me ſome labor, but gained me no quiet. And I would Gentlemen, that you could feele the like impreſſions in your mindes at the rehearſall of miſhap, as I did paſſions at the entering into it. If euer you loued, you haue found the like, if neuer you loue, you ſhall taſt no leſſe. But hee ſo eager of an end, as one leaping ouer a ſtile before hee come to it, deſired few parentheſes or digreſſions, or gloſes, but ꝑ text, where he himſelfe was coating in the margent. Then ſaid Fidus, thus it fell out. It was my chaunce (I know not whether chaunce or deſteny) that being inuited to a banquet where many Ladies were, & to many by one, as ꝑ end tried, though thē to many by all, ſauing that one, as I thought, I caſt mine eies ſo earneſtly vpon her, ꝑ my hart bowed her the miſtres of my loue, & ſo fully was I reſolued to proſecute my determination, as I was earneſt to begin it.

Now Gentlemen, commit my cauſe to your conſiderations, being wiſer than I was then, and somewhat as I geſſe elder: I was

but in Court a nouice, hauing no friend but him before rehearsed, whom in such a matter I was likelier to find a bridle then a spur. I neuer before ỳ time could imagine what loue should meant, but bled the tearme as a flout to others, which I found nowe as a feauer in my selfe: neither knowing frõ whence the occasion should arise, nor where I might seeke ỳ remedy. This distresse I thought youth would haue worne out, by reason, or time, or absence, or if not euery one of them, yet all. But as fire getting hold in the bottome of a trée, neuer leaueth till it come to the top, or as strong poison Antydotum being but chafed in the hand, pearceth at the last the hart, so loue which I kept but low, thinking at my wil to leaue entered at the last so far, that it held me conquered. And then disputing with my selfe, I plaied thus on the bit. Fidus it standeth thée vpon, either to win thy loue, or to weane thy affections, which choice is so hard, that thou canst not tell whether the victorie will be ỳ greater in subduing thy selfe or conquering her. To loue and to liue wel is wished to many, but incident to few. To loue and to liue well, is incident to few, but indifferent to all. To loue without reason is an argument of lust, to liue without loue, a token of follie. The measure of loue is to haue no meane, the end to be euerlasting. Theseus had no neede of Ariadnes thred to find the way into the Labyrinth, but to come out, nor thou of any helpe how to fall into these brakes, but to fal from them. If thou be bewitched with eyes, weare the eyes of a Weesel in a ring, which is an enchauntment against such charmes: and reason with thy selfe whether there be more pleasure to be counted amourous or wise. Thou art in the view of the whole Court, where the iealous wil suspect vpon euery light occasion, where, of the wise thou shalt be accounted fond, and of the foolish, amourous.

The Ladies themselues howsoeuer they loke wil thus imagin, that if thou take thought for loue, ỳ art but a fole, if take it lightly, no true seruaunt. Besides this, thou art to be bound as it were an Apprentice, seruing seauen yeares for that, which if thou winne, is lost in seauen houres: if thou loue thine equall, it is no conquest, if thy superiour, thou shalt be enuied: if thine inferiour, laughed at. If one that is beautiful, her colour will change before thou get thy desire: if one that is wise, she wil ouer-reach thée so far ỳ thou

shalt

shalt never touch her: if vertuous, she will eschue such fond affection: if one deformed, shee is not worthy of any affection: if she be rich, she needeth thee not: if poore, thou needest not her: if old, why shouldest thou loue her: if young, why should she loue thee.

Thus gentlemen, I fed my selfe with mine owne deuises, thinking by peece-meale to cut off that which I could not diminish, for the more I strined with reason to conquer mine appetite, the more against reason I was subdued of mind affections.

At the last, calling to my remẽbrance an old rule of loue, which a Courtier told mee, of whom when I demaunded what was the first thing to win my Lady, hee answered Opportunitie: asking what was the second, hee saide Opportunitie: desirous to knowe what might be the third, hee replied, Opportunitie. Which aunswers I marking, as one that thought to take mine aime of so cũning an Archer, coniectured, that to the beginning, continuing, and ending of loue, nothing could be more conuenient then opportunitie, to the getting of the which I applied my whole studie, & wore my wits to the stumps, assuring my selfe, that as there is a time when the Hare will lick the hounds eare, and the fierce Tigresse play with the gentle lambe: so there was a certaine season when women are to be wonne, in the which moment, they haue neither will to denie, nor wit to mistrust.

Such a time haue I read a yong gentleman founde to obtaine the loue of the Dutchesse of Millaine: such a time I haue heard that a poore yeoman chose to get the fairest Ladie in Mantua. Unto the which time I trusted so much, that I sold the skinne before the beast was taken, reckoning without mine host, and setting downe that in my bookes as ready mony, which afterwardes I found to be a desperate debt.

IT chanced that this Lady (whom although I might name for the loue I bore her, yet I wil not for the reuerence I owe her, in this storie call her Iffida) for to recreate her mind, as also to solace her body, went into ỹ country, where she determined to make her abode for the space of three monthes, hauing gottẽ leaue of those that might best giue it. And in this iourney, I founde good fortune so fauourable, ỹ her abiding was within two miles of my fathers

Mansion house, my Parents beeing of great familiaritie with the Gentleman where my Iffida lay. Who now so fortunate as Fidus? Who so frolicke. She being in the Country, it was no abyding for me in Court. Where euery pastime was a plague to the mind that liued in melancholy. For as the Turtle hauing lost her mate, wandereth alone, ioying in nothing but in solitarines, so poore Fidus in the absence of Iffida, walked in his Chamber, as one not desolate for lack of company, but desperate.

To make short of the circumstances which hold you too long frō that you would heare, and I faine vtter: I came home to my Father, where at mine entrance, supper being set on the Table, I espied Iffida, Iffida gentlemen, whom I found before I sought, and lost before I wonne. Yet least the alteration of my face, might argue some suspition of my follies, I, as courtly as I could, though God knowes but coursely, at that time behaued my selfe as though nothing pained mee, when in truth nothing pleased mee. In the middle of Supper, Iffida as well for the acquaintance wee had in Court, as also the curtesie shee vsed in generall to all, taking a glasse in her hande filled with Wine, dranke to me in this wise, Gentleman, I am not learned, yet haue I heard that the Wine beareth three Grapes, the first altereth, the second troubleth, the third dulleth. Of what Grape this Wine is made I cannot tell, and therefore I must craue pardon, if either this draught change you, vnlesse it be the better, or grieue you, except it bee greater gaine, or dull you, vnlesse it be your desire, which long preample I vse to no other purpose, than to warne you from Wine hereafter, beeing so well counsailed before. And with that she drinking, deliuered me the glasse. I now taking hart at grasse to see her so gamesome, as merily as I could, pledged her in this manner.

It is pitty Lady you want a pulpit, hauing preached so well ouer the pot, wherein you both shewe the learning which you professe you haue not, and a kind of loue, which I would you had: the one appeareth by your long sermon, the other by ỹ desire you haue to keep me sober, but I wil refer my aunswer til after supper, and in the meane season to be so temperate, as you shall not thinke my wit to smell of wine, although in my opinion, such grapes set rather

ther an edge vpon wit, then abate the point. If I may speake in your cast, quoth Iffida, (the glasse being at my nose) I think wine is such a whetstone for wit, that if it be often set in that maner, it will quickly grinde all the steele out, I scarce leaue a backe where it found an edge. With many like speaches we continued our supper, which I will not repeate, least you should thinke vs Epicures to sit so long at our meate: but all beeing ended, wee arose, where as the manner is, thanks and curtesie beeing made to each other, we went to the fire, where I emboldned nowe without blushing, tooke her by the hand, and thus began to kindle the flame which I should rather haue quenched: seeking to blowe a coale, when I should haue blowne out the candle.

Gentlewoman, eyther you thought my wits very short, that a sippe of Wine could alter me, or elles yours very sharpe, to cut mee off so roundly, whē as I (without offence be it spoken) haue heard, that as deep drinketh the Goose as the Gander. Gentleman (quoth shee) in arguing of wits, you mistake mine, and call your owne in question. For what I say: proceeded rather of a desire to haue you in health, than of malice to wish you harme. For you well know, that wine to a young blood, is in the Spring time flare to fire, and at all times either vnwholsome or superfluous, and so dangerous, that more perrish by a surfet than the sword.

I haue heard wise Clarkes say, that Galen beeing asked what diet he vsed that he liued so long, answered, I haue drunk no wine, I haue touched no woman, I haue kept my selfe warme.

Now sir, if you will license me to proceed, this I thought, that if one of your yeares shoulde take a dram of Magis, whereby consequently you should fall into an ounce of loue, & then vppon so great heate take a little cold, it were enough to cast you away, or turne you out of the way. And although I be no phisition, yet haue I ben vsed to attende sicke persons, where I foande nothing to hurt them so much as wine, which alwaies drewe with it, as the Adamant doth the yron, desire of women: how hurtful both haue ben, though you be too young to haue tried it, yet you be olde enough to beleeue it. Wine should be taken, as the doggs of Egypt drinke water, by snatches, and so quench their thirst, and not hinder

their

they? running, or as the daughters of Lysander vsed it, who with a droppe of Wine toke a spoonfull of water: or as the Virgins in Rome, who drinke but their eye full, contenting themselues as much with the sight, as with the taste.

Thus to excuse my selfe of vnkindnesse, you haue made mee almost impudent, and I you (I feare me) impatient, in seeming to prescribe a diet, where is no danger: in giuing a preparatiue whē the bodie is purged. But seeing all this talke came of drinking, let it end with drinking.

I seeing my selfe thus ridden, thought either thee should sit fast, or else I would cast her. And thus I replied. Ladie, you thinke to wade deepe, where the Foord is but shallow, and to enter into the secrets of the minde, when it lieth open already, wherein you vse no lesse art to bring mee in doubt of your good will, than craft to put me out of doubt, hauing baited your hooke both with poison and pleasure, in that vsing the means of phisick, (whereof you so talke) mingled sweete sirups with bitter dregs. You stand in feare that Wine should inflame my Liuer, and conuert me to a louer, truly I am framed of that mettall, that I can mortifie any affections, whether it be in drinke or desire, so that I haue no neede of your plaisters, though I must needes giue thanks for your paines.

And nowe Philautus, for I see Euphues begin to nod, thou shalt vnderstand, that in the midst of my reply, my Father with the rest of the company interrupted me, saying, they would fall to some pastime, which because it groweth late Philautus, we wil deferre til the morning, for age must keepe a straight diet, or els a sicklie life. Philautus tickled in euery vaine with delight, was loth to leaue so, although not willing the good old man should breake his accustomed houre, vnto whom sleepe was the chiefest sustenaunce. And so waking Euphues, who had taken a nappe, they all went to their lodging, where I thinke Philautus was musing vpon the euent of Fidus his loue. But there I will leaue them in their beds till the next morning.

GEntlemen & gentlewomen, in the discourse of this loue, it may seeme I haue taken a new course: but such was the time then ꝑ it was as strange to loue, as it is now common, and then lesse vsed in the Court, than it is now in the countrie: but hauing respect to

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the time past, I trust you will not condemne my present time, who am inforced to sing after their plainsong ẏ was then vsed, and will follow hereafter, the Crotchets that are in these dates cunningly handled. For the mindes of louers alter with the mad mindes of the Musitions: and so much are they within few yeres changed, that we account their olde wooing & singing to haue so little cunning, that we esteeme it barbarous, and were they living to heare our new quoyings, they would iudge it to haue so much curiositie, that they would terme it foolish.

In the tyme of Romulus, all heads were rounded of his fashion: in the time of Cæsar, curled after his manner. When Cyrus liued, euerie one praised the hooked nose, and when he died they allowed the straight nose. And so it fareth with loue: in times past they vsed to woe in plaine termes, now in picked sentences, and he speaketh best that speaketh wisest: euery one following ẏ neerest way, which is not euer the neerest way: some going ouer the stile whe the gate is open, another keping the right beaten path, when he may crosse ouer better by the fields.

Euerie one followeth his owne fancie, which maketh diuers leape short for want of good riding, and many shoote ouer for lacke of true aime.

And to that passe it is come, that they make an arte of ẏ which was wont to be thought natural. And thus it standeth, that it is not yet determined, whether in loue Vlisses more preuailed with his wit, or Paris with his personage, or Achilles with his prowesse. For euerie of them hath Venus by the hand, and they are all assured and certaine to win her part.

But I had almost forgotten the old man, who vseth not to sleepe compasse, whom I see with Euphues and Philautus gone already in the garden, readie to proceed with his tale: which if it seeme tedious, we will breake off againe when they go to dinner.

FIdus calling these Gentlemen vp, brought them into his garden, where vnder a sweet arbour of Eglentine, the birds recording their sweet notes, hee also strained his old pipe, & thus began.

Gentlemen, yesternight I left off abruptly, & therefore I must begin in this manner.

thy Father placed vs all in good order, requesting eyther by questions to whet our wits, or by toyes to try our memories, and Iffida that might best there be bold, being the best in the company, and at all assates too good for me, began againe to preach in thys maner. Thou art a Courtier Fidus, and therefore best able to resolue any question: for I know thy wit good to vnderstand, and ready to answere, to the therefore I addresse my talke.

There was sometime in Sienna a Magnifico, whom God blessed with three daughters, but by three wiues, and of three sondry qualities, the eldest was very faire, but a very foole: the second meruailous wittie, but meruailous wanton: the third as vertuous as any liuing, but more deformed then any that euer lyued. The noble Gentleman their father, disputed for the bestowing of them thus.

I thinke the Gods haue giuen me three daughters, who in their bosomes carry their dowries, insomuch as I shall not nerde to disburse one mite for their marriages: Maidens be they neuer so foolish, yet being faire they are commonly fortunate: for that men in these dates, haue more respect to the outward shew, then the inward substance, wherin they imitate good Lapidaries, who chose the stones that delight the eye, measuring the value, not by the hidden vertue, but by the outward glistering, or wise Painters, who lay their best colours vpon their worst counterfait.

And in this my thinketh nature hath dealt indifferently, that a foole, whom euery one abhorreth, should haue beauty, whereby euerie one desireth: that the excellencie of the one, might excuse the vanitie of the other; for as wit in nothing more differ from the Gods, then when we are fooles: so in nothing do we come neere them sometime, as when we are amiable. This caused Helen to be snatched vp by Theseus, and Ariadne to be placed in the heauens, not that they were wise, but faire, fitter to adde a maiestie in the skie, then beare a maiestie in earth.

Iuno for all her iealousie, beholding Io, wished to be no Goddesse, so she might be so gallant. Loue commeth in at the eye, and at the eare, by seeing Natures workes, and by hearing louers vowes. And such affects and pleasure doth light bring with it, that

that diuers haue liued by looking on faire and beautifull pictures, desiring no meate, nor harkning to any musick. What made the gods so often to fre want from heauen, and much here on earth, but beautie? What made men to imagine y the firmament was god, but beautie, which is said to bewitch the wise, & inchant them that made it. Pigmalion for beautie, loued the Image of Ivorie, Appelles the counterfait of Campaspe, & none we haue heard of so senceles as to loue, that the name of beautie cannot either breake or bend.

It is this onely that Princes desire in their houses, Gardens, Orchards, or beddes, following Alexander, who more esteemed the face of Venus, not yet finished, than the table of the nine Muses perfected. And I am of that minde, that there can be nothing giuen vnto mortall men by the immortall gods, either more noble or more necessarie then beautie. For as when the counterfeit of Ganimede was shewen at a market, euery one would faine buy it, because Zeuxes had therein shewed his greatest cunning: so when a beautifull woman appeareth in a multitude, euery man is presently readie to sue to her, for that the Gods (the onely painters of beautie) haue in her expressed the arte of their deuise. But I will here rest my selfe, knowing that if I should run so far as beautie would carrie me, I should sooner want breath to tell her prayses, than matter to frame them, thus I am perswaded, that my fayre daughter shall be well married, for there is none that can or will demaund a greater iewell then beautie.

My second childe is wittie, but yet wanton, which in my minde, rather addeth a delight to the man, than a disgrace to the maide, and so linked are these two qualities together, that to be wanton without wit, is apparant folly, and to be thought wittie without some touche of wantonnesse, argueth dullnesse.

When Lucia being very pleasant had told a merie iest, all the company laughed at it, saue Antippus, that Lais hearing it, asked why she did not laugh: Because, quoth she, I am not disposed to be a wanton. Yea, quoth Lais, but it were more pitty that I should be a wanton, and haue no good wit. Of old amongst the Egyptians, being much delighted with pleasant conceits, insomuch as they vsed that he that could make them laugh, could giue a quicke sentence that might cut him, than a milde speech that might claime him. Thus you see it was obiected to a Gentlewoman, that she was both beautifull and fortu-

fortunate, and yet (quoth shee) wise and well fauoured, thinking it the chiefest gift that nature could bestow, to haue a Nutbrowne hue, and an excellent head. It is wit that allureth, when euerie worde shall haue his weight, when nothing shall proceede, but it shall either sauour of a sharpe conceit, or a secret conclusion. And this is the greatest thing, to conceiue readilie, and answere aptlie, to vnderstand whatsoeuer is spoken, & to reply as though they vnderstoode nothing. A Gentleman that once loued a Lady most entirelie, walking with her in a parke, with a deepe sigh began to say, O that women could be constant, she replied. O & they couldne not, pulling her hat ouer her head: why quoth the gentleman, doth the sunne offend your eyes? yea, answered shee, the son of your father, which quicke and readie replies beeing well marked of him, he was enforced to sue for that which he was determined to shake off. A noble man in Sienna dispesed to iest with a gentlewoman of meane birth, yet excellent qualities, betweene game and earnest gan thus to salute her.

I know not how I should commend your beautie, because it is some-what browne, nor your stature, beeing some-what too low, and of your wit I cannot iudge. No (quoth she) I beleeue you, for none can iudge of wit but they that haue it: Why then (quoth he) doest thou thinke me a foole? I thought it free my Lord (quoth she) I will not take you at your worde. She perceiuing all outwarde faultes to be recompenced with inward fauour, chose this virgine for his wife. And in my simple opinion, he did a thing both worthy his state and her vertue. It is it that flourisheth when beautie fadeth: that weareth young when age approcheth, and resembleth the Bay leafe, who although it be drie, continueth greene. And because of all creatures the womans wit is most excellent, therefore haue the Poets fained the Muses to be women, the Nimphes the Goddesses: ensamples of whose rare wisedomes and sharpe capacities, would nothing but make mee commit Idolatry with my daughter. I neuer heard but of three things that in women seeme fine wit, inuention, conceiuing, answering. Which haue also beene found so common in women, that were it not I should flatter them, I should thinke them singuler.

Then this satisfieth me, that my seconde daughter shal not leane

Eyes

Apes in hell, though he have not a penny to pay the priest, because he is witty which beareth him about, & subtile in forging things, and working all things, in those that have either wit themselues, or love wit in others.

My youngest, though no pearle to hang at ones eare, yet so precious that is to a well disposed mind, that grace seemeth almost to disdaine nature. She is deformed in body, slow of speech, crabbed in countenaunce, and almost in all parts crooked, but in behaviour so honest, in prayer so devout, so prettie in all her dealings, that I never heard her speake any thing, that either concerned not good instruction, or godly mirth. Who never delighteth in costly apparrell, but ever desireth honestly attire, accounting no braverie greater then vertue: who beholding her ugly face in a glasse, smiling said: This face were fairer if it were turned: noting that the inwards motions would make the outward favour lesse counterfet. For as the precious stone Sandastra hath nothing in outward appearance, but that which seemeth blacke, but being broken, poureth foorth beames like the Sunne: so vertue giveth but little to the outward eye, but being pearced with inward desire, shineth like Chrystall. And this dare I avouch, that as the Troglodite which digged in the filthy ground for rootes, and found the inestimable stone Topazon, which inriched them ever after: so he that seeketh after my youngest daughter which is deformed, shall finde the great treasure of pietie, to comfort him during his life. Beautifull women are but like the Ermine, whose skin is desired, whose carcasse is despised, the vertuous contrariwise are then most lucky when their skin is least loved.

Then ought I to take least care for her, whom every one that is honest will care for: so that I will quite my selfe with this perswasion, that she shall have a loving husband. Beautie can not live without a husband, wit will not, vertue shall not.

Now Gentlemen, I have propounded my reasons, for every one I must receive at the your question. If it were your chaunce to travaile to Sicilia, and to see as much there as I have told you have, whether would you chuse for your wife, the faire foole, the subtile wicked, or the crooked wise?

When she had finished, I fell in a muse, seeing their pikes layd

in one baite, vncertaine to answeare what might please her, yet compelled to say some what, least I should disgrace my selfe: but seeing all were whist to heare my iudgment, I replied thus.

Ladie Iffida, and Gentlewomen all, I meane not to trauaile to Sienna to woe beautie, least in comming home the eyes change it, and then my labour be lost: neither to seeke so far for wit, least she account me a foole when I might speede as well nearer hand: not to sue for vertue, least in Italie I be infected with vice: and so looking to get Iupiter by the hand, I catch Pluto by the beale.

But if you will imagine that great Magnifico to haue sent his three daughters into England, I would thus debate with them before I would bargaine with them. I loue beautie well, but I can not finde in my hart to marrie a foole: for if shee be impudent, I shall not rule her: and if she be obstinate, she will rule me, and my selfe none of the wisest, mee thinketh it were no good match, for two fooles in one bed are too many.

Wit of all things setteth my fancie on edge, but I should hardly choose a wanton, for be she neuer so wise, if alwaies shee want one when she hath me, I had as leue shee would want me to, for of all my apparrell I would haue my cap fit right.

Vertue I cannot mislike, which hetherto I haue honoured, but such a crooked Ipocrite I neuer looked: for vertue may well fatte my minde, but it will neuer feede mine eye, & in marriage, as market folkes tel me, the hal hand should haue two eyes, and the wife but one, but in such a match, it is as good to haue no eye as no spectacle. But to answeare of these inconueniences which I would choose (although each threaten a mischefe) I must needes take the wife wanton, who if by her wantonnes shee will neuer want where she likes, not by her will she will giue occasion whom shee loues, and to weare a horne and not know it, wilbe more pleasant harme than to eate a fig and not see it.

Iffida, I knowe not whether stung with mine answeare, or not content with my opinion, replied in this maner: Then Pluto when you match, God send you such a one as you like well, but be sure alwaies that your head be not higher than your hat: Scarce hauing an excuse, departed to her lodging: which rosen all the company to breake off their determined pastimes, leauing me vnsatisfied



plered

plered with an hundred contrarie imaginations.

For this Philautus thought I, that either I did not hit the question which she would, or that I hit it to full against her will: for to say the truth, wittie she was, and somewhat merry, but God knoweth as far from wantonnes as my selfe was from wisedome; and I as farre from thinking ill of her, as I found her from taking me well.

Thus all night tossed in my bed, I determined the next day if any opportunitie were offered, to offer also my importunate service. And found the time fit, though her minde so froward, that to think of it my hart throbbeth, and to utter it, will bleede freshly.

The next day, I comming to the gallery where shee was solitarilie walking, with her frowning cloth, as seeke lately on the sullens, understanding my Father to be gone on hunting, and all other the Gentlewomen either walked abroade to take the ayre, or not yet readie to come out of their chambers, I adventured in one shippe to put all my wealth, and at this time to open my long concealed love, determined either to be a knight, as we say, or a knitter of Caps. And in this manner I uttered my first speech.

LAdy, to make a long preamble to a short suite, would seeme superfluous, and to begin abruptly in a matter of great weight, might be thought absurd: so as I am brought into a doubt, whether I should offend you with too many words, or hinder my selfe with too few.

She not staying for a long treatise, bade me cut off this roundlie. Gentleman, a short suite is soone made, but great matters not rashlie graunted: if your request be reasonable, a worde will serue: if not, a thousand will not suffice. Therefore if there bee any thing that I may doe you pleasure in, see it bee honest, and vse not tedious discourses, or colours of Rethoricke, which though they bee thought comelie, yet are they not esteemed necessary: for the purest Emerald shineth brightest when it hath no oyle, and truth delighteth when it is apparelled worst. Then I thus replied.

Faire Lady, as I knowe you wise, so haue I founde you courteous, which two qualities, meeting in one of so rare beautie, make me to stand in great admyration, and worke such effect in those y^t either

haue

haue heard of your praise, or seene your person, that they are induced to offer themselues vnto your seruice. Among the number of which your vassailes, I, though least worthy, yet most willing, am now come, to offer both my selfe to be your god, and my liuings to be at your commaund, which franke offer, proceeding of a faithfull mind, can neither be refused of you, nor misliked. And because I would cut off speeches which might seeme to sauour either of flatterie or deceit, I conclude thus, that as you are the first, vnto whom I haue vowed my loue, so you shall be the last, requiring nothing but a friendly acceptance of my seruice, & good will for the reward of it.

Iffida, whose right eare began to glow, and both whose cheekes waxed redde, either with choller or bashfulnes, tooke mee vp thus for stumbling.

GEntleman, you make mee blush as much for anger as shame, that seeking to praise me, and offer your selfe, you both bring my good name in question, and your ill meaning into disdaine: so that thinking to present me with your hart, you haue thrust into my hands the serpent Amphisbena, which hauing at each end a sting, darteth both waies. You tearme me faire, and therein you flatter: wise, and therein you meane wittie; curteous, which in other plaine words if you durst haue vttered it, you would haue named wanton.

Haue you thought mee Fidus so light, that none but I could fit your lasenes? Or am I the wittie wanton which you harped vpon yesternight, that would alwaies giue you the fling in the hande? You are much deceiued in me Fidus, and I as much in you: for you shall neuer finde me for your appetite, and I had thought neuer to haue tasted yours so vnpleasant to mine. If I be amiable, I will do those things ẏ are fit for a god face, if deformed, those thinges that should make me faire. And howe soeuer I line, I pardon your presumption, knowing it to be no lesse common in Court, than folly, to tell a faire tale to a foule Lady, wherein they sharpen I confesse their wits, but shew as I thinke small wisedome: & you among the rest, because you would be accounted courtly, haue assailed to faile that beine you cannot see, wherin you follow not ẏ best pilotes, yet ẏ most, who seeing the pulles, do alwaies say it betokeneth a

Ague,

Ague, and you seeing my pulses beate, pleasantlie iudge me apt to fall into a fooles Feuer, which least it happen to shake me hereafter, I am minded to shake you off nowe, vsing but one request, where I should seek oft to reuenge, that is, that you neuer attempt by word or writing to sollicite your suite, which is no more pleasant to mee, then the wringing of a straight shooe.

When she had vttered these bitter wordes, shee was going into her Chamber: but I that now had no stay of my selfe, beganne to stay her, and thus againe to reply.

I Perceiue Iffida, that where the streame runneth smoothest, the water is deepest, and where the least smoake is, there to be the greatest fire: and where the mildest countenaunce is, there to be the melancholiest conceits, I sweare to thee by the Gods, & there shee interrupted me againe in this manner.

FIdus, the more you sweare, the lesse I beleeue you, for that it is a practise in loue, to haue as little care of their owne oathes, as they haue of others honours, imitating Iupiter, who neuer kept oath he swore to Iuno, thinking it lawfull in loue to haue as small regard of religion, as hee had of charitie. And because I will not feede you with delaies, nor that you should comfort your selfe with triall, take this for a flat aunswere, that as yet I meane not to loue any, and if I doe, it is not you, and so I leaue you. But once againe I staied her steppes, being now throughly heated, as well with loue as with choller, and thus I thundered.

IF I had vsed the policie ỳ Hunters do, in catching of Hienna, it might be also I had now wone you: but cõming of ỳ right side, I am entangled my selfe, & had it been on ỳ left side, I should haue inueagled thee. Is this the guerdon for good will, is this the curtesie of Ladies, the life of Courtiers, the foode of louers? Ah Iffida, little dost thou know the force of affection, and therefore thou rewardest it lightly, neither shewing curtesie like a louer, or giueing thankes like a Ladie. If I should compare my blood with thy birth, I am as noble, if my wealth with thine, as rich: if conferre qualities, not much inferiour: but in good will as farre aboue thee,

as thou art beyond me in pride.

Dost thou disdaine mée because thou art beautifull? Why, colours fade, when curtesie flourisheth. Dost thou reiect me for that thou art wise? Why, wit hauing told all his cardes, lacketh many an ace of wisedome. But this is incident to women, to loue those that least care for them, and to hate those that most desire them, making a stacke of that which they should vse for a stomacher.

And séeing it is so, better lost they are with a little grudge, than found with much griefe, better solde for sorrowe, than bought for repentance, and better to make no account of loue, then an occupation. Where all ones seruice, bee it neuer so great, is neuer thought enough, when were it neuer so little, it is too much. When I had thus raged, she thus replied.

Fidus, you goe the wrong way to the woode, in making a gappe when the gate is open, or in séeking to enter by force, when your next way lyeth by fauour. Wherein you follow the humour of Aiax, who losing Achilles shielde by treason, thought to winne it againe by rage: but it fell out with him, as it doth commonlie with all those that are cholerick, that he hurt no man but himselfe, neither haue you mooned any to offence but your selfe. And in my minde, though simple be the comparison, yet séemly it is, that your anger is like the wrangling of children, who when they cannot get what they would haue by play, they fall a crying, and not vnlike the vse of foule gamesters, who hauing lost the maine by true iudgement, thinke to face it out with a false oath, and you missing of my loue, which you required in sport, determine to gette it by spight. If you haue a commission to take vp Ladies, let me see it: if a priuiledge, let me know it: if a custome, I meane to breake it.

You talke of your birth, when I know there is no difference of bloods in a balon, & as little doe I esteeme those that boast of their auncestours, and haue themselues no vertue, as I doe of those that crake of their loue, and haue no modestie. I knowe nature hath prouided, and I think our lawes allow it, that one may loue when they see their time, not that they must loue when others appoynt it.

Whereas you bring in a rabble of reasons, as it were to binde me against my will, I answer, that in all respects I thinke you so

ſo farre to excell me, that I cannot finde in my hart to match with you. For one of ſo great good will as you are, to encounter with one of ſuch pride as I am, were neither commendable nor conuenient, no more then a patch of Fuſtian in a Damaſke coate.

As for my beautie and wit, I had rather make them better than they are, being now but meane by vertue, than worſe than they are, which would then be nothing by loue.

Now whereas you bring in (I know not by what proofe, for I thinke you were neuer ſo much of womens counſells) that there Women beſt like, where they be leaſt beloued, then ought they more to pittie vs, then to oppreſſe vs, ſeeing we haue neither free will to chooſe, nor fortune to enioy. Then Fidus, ſince your eyes are ſo sharpe, that you cannot onelie looke through a milſtone, but cleane through the minde, and ſo cunning, that you can levell at the diſpoſitions of women whom you neuer knewe, mee thinketh you ſhould vſe the meane, if you deſire to haue the end, which is to hate thoſe whom you would faine haue to loue you, for this haue you ſet for a rule (yet out of ſquare) that women then loue moſt, when they be loathed moſt. And to the end I might ſtoope to your rule, I pray you begin to hate me, that I may loue you.

Touching your loſing and finding, your buying and ſelling, it much ſkilleth not, for I had rather you ſhould looſe mee, ſo you might neuer finde me againe, than finde me, that I ſhoulde thinke my ſelfe loſt: & rather had I be ſold of you for a penny, than bought for you with a pound. If you meane either to make an arte or an occupation of loue, I doubt not but you ſhall finde worke in the Court ſufficient: but you ſhall not knowe the length of my foote, vntill by your cunning you get commendation.

A phraſe nowe there is which belongeth to your Shop boorde, that is, to make loue, and when I ſhall heare of what faſhion it is made, if I like the patterne, you ſhall cut me a partlet, ſo as you cut it not with a paire of left handed ſheeres. And I doubt not though you haue marred your firſt loue in the making, yet by the time you haue made three or foure loues, you will prooue an expert workman: for as yet you are like the Taylors boy, who thinketh to take meaſure before he can handle the ſheeres.

And thus I proteſt vnto you, becauſe you are but a yong beginner

that I will helpe you to as much custome as I can, so you will promise me to sow no false stitches, & when mine olde loue is worne threed bare, you shall take measure of a new.

In the meane season do not discourage your selfe, Appelles was no good Painter the first day: For in euery occupation one must first indeauour to begin: He that will sell Lawne, must learne to fold it, and he that wil make loue, must first learne to court it.

As she was in this veine very pleasant, so I thinke she woulde haue beene very long, had not ỹ gentlewomen called her to walk, being so faire a day: then taking her leaue very curteously, shee left me alone, yet turning againe, shee said: Wil you not man vs Fidus, being so proper a man? Yes quoth I, and without asking to, had you beene a proper woman. Then smiling shee saide: you shoulde finde mee a proper woman, had you ben a proper workman. And so she departed.

Now Philautus and Euphues, what a traunce was I left in, who bewailing my loue, was aunswered with hate: or if not with hate, with such a kinde of heate, as almost burnt the very bowels within me? What greater discurtesie coulde there possible rest in the minde of a gentlewoman, then with so many nyps, such bitter girdes, such disdainfull glikes to aunswere him that honoured her? What cruelties more vnfit for so comely a Lady, than to spur him that galloped, or to let him blood in the hart, whose veine she shold haue staunched in the liuer? But it fared with mee as with the hearbe Basill, the which the more it is crushed, the sooner it springeth: or the Rew, which the oftner it is cut, the better it groweth, or the Poppy, which the more it is troden with the foote, the more it flourisheth. For in these extremities, beaten as it were to the ground with disdaine, my loue reacheth to the top of the house with hope, not vnlike vnto a tree, which though it be often felled to the hard roote, yet it buddeth againe, and getteth a top.

But to make an end both of my tale and my sorrowes, I will proceed, onely craning a little patience, if I fal into mine olde passions. With that Philautus came in with his spoke, saying: In faith Fidus mee thinketh I could neuer be wearie in hearing this discourse, and I feare me the end will be too soone, although I feele in my selfe the impression of thy sorrowes.

Yea,

Yea, quoth Euphues, you shall find my friende Philautus so kind harted, that before you haue done, hee will be further in loue with her than you are: for as your Ladie sayd, Philautus will be bounde to make loue as warden of that Occupation. Then Fidus: Well, God grant Philautus better successe then I had, which was too bad. For my Father beeing returned from hunting, and the Gentlewomen from walking, the table was couered, and wee all sate downe to dinner, none more pleasant than Iffida, which woulde not conclude her mirth: and I not melancholie, because I would couer my sadnesse, least either shee might thinke mee to doate, or my Father suspect mee to desire her. And thus wee both in table talke began to iest. She requesting me to be her caruer, and I not attending well to that she craued, gaue her salt, which when shee receiued, she gan thus to reply.

In sooth Gentleman, I seldome eate salte for feare of anger, and if you giue it me in token that I want wit, then will you make me cholericke before I eate it: for Women bee they neuer so foolish, would euer be thought wise.

I stayed not long for mine aunswer, but aswel quickned by her former talke, as desirous to cry quittance for her present tongue, said thus. If to eate store of salt cause one to fret, & to haue no salte signifie lacke of wit, then do you cause me to meruaile, that eating no salt you are so captious, and louing no salt you are so wise, when indeede so much wit is sufficient for a woman, as when shee is in the raine, can warne her to come out of it.

You mistake your ayme (quoth Iffida) for such a shower may fal, as did once in Danaes lap, and then that woman were a fole that woulde come out of it: but it may bee your mouth is out of taste, therefore you were best season it with salt. In deed (quoth I) your aunswers are so fresh, that without salt I can hardly swallow thē. Many nips were returned that time between vs, and some so bitter, that I thought them to proceede rather of malice to worke despight, than of mirth to shew disport. My Father very desirous to heare questions asked, willed mee after dinner to vse some demaund, which after grace I did in this sort.

Lady Iffida, it is not vnlikely but that you can aunswere a question as wisely, as the last night you asked one wittily, and I trust

you will be as readie to resolue any doubt by intreatie, as I was by commandement. There was a Ladie in Spayne, who after the decease of her Father, had three suters (and yet neuer a good Archer) the one excelled in all gifts of the bodie, insomuch that there could be nothing added to his perfection, and so armed in al points, as his verie lookes were able to pearce the hart of any Ladie, especiallie of such a one, as seemed herselfe to haue no lesse beautie than shee had personage. For that as betweene the similitude of manners, there is a friendship in euerie respect absolute: so in the composition of the bodie, there is a greater loue ingendered by ones lookes, where both the bodies resemble each other, as women both in one Loome.

The other had nothing to commend him but a quick wit, which he had alwaies so at his wil, that nothing could be spoken, but he would wrest it to his owne purpose, which wrought such delight to his Ladie, who was no lesse wittie then he, that you would haue thought a marriage to be solemnized, before the match coulde bee talked of. For there is nothing in loue more requisite or more delectable, then pleasant & wise conference, neither can there arise anie stormes in loue, which by wit is not turned to a calme.

The thirde was a Gentleman of great possessions, large reuenewes, full of money, but neither the wisest that euer enioyed so much, nor the proppest that euer desired so much: he had no plea in his sute but guilt, which rubbed well in a hote hande, is such a grease as wil supple a very hard hart. And who is so ignorant, that knoweth not gold to be a key for euery lock, chiefely with his Lady, who herselfe was well stored, & as yet so infected with a desire of more, that she could not but lende a good countenaunce in thys match. Now Lady Iffida, you are to determine the Spanish bargaine, or if you please wee will make it an English controuersie, supposing you to be the Ladie, and three such gentlemen to come vnto you a woing, in faith, who should be the speeder?

GEntleman (quoth Iffida) you may answer your owne question by your owne argument if you woulde, for if you conclude the Lady to be beautiful, wittie, and wealthie, then no doubt shee will take such a one as should haue comlines of bodie, sharpnes of wit, and store of riches: Other wise, I would condeme that wit in her, which

which you seeme so much to commend, her selfe excelling in three qualities, she should take one, which was indued but with one: in perfect loue the eye must be pleased, the eare delighted, the hart cõforted: beauty causeth the one, wit the other, wealth the third.

To loue onely for comlinesse were lust: to like for wit onelie, madnes: to desire chiefely for goods, couetousnes: & yet can there be no loue without beautie, but we loath it, nor without wit, but we scorne it: nor without riches, but wee repent it. Euery flower hath his blossome, his sauour, his sap: and euery desire should haue to feede the eye, to please the wit, to maintaine the roote.

Ganimedes, may cast an amiable countenance, but that fedeth not: Vlisses tell a wittie tale, but that fatteth not: Cræsus bring bags of gold, and that doth both: yet without the ayde of beautie we cannot bestow it, and without wit, wee knowe not howe to vse it. So that I am of this minde, there is no Lady but in her choice will be so resolute, that either she will line a virgine, til shee haue such a one, as shal haue all these three properties, or els die for anger, if she match with one that wanteth either of them.

I perceiuing her to stand so stifly, thought if I might, to remoue her footing, and replied againe.

Lady, you now thinke by policie to start, where you bound me to aunswer by necessitie, not suffering me to ioyne three flowers in one Nosegay, but to choose one, or els to leaue all. The like I must craue at your hands, that if of force you must consent to anie one, whether would you haue the proper man, the wise, or the rich.

Shee, as not without an aunswere, quickly requited mee thus. Although there be no force, which may compell mee to take any, neither a proffer whereby I may choose all, yet to aunswere you flatlie, I woulde haue the wealthiest, for beautie without riches goeth a begging, and wit without wealth, cheapeneth all things in the faire, but buyeth nothing.

Truly Ladie (quoth I) either you speake not as you thinke, or you be far ouer-shot, for mee thinketh that hee that hath beautie, shall haue money of Ladies for almes, & he that is witty, wil get it by craft: but the rich hauing enough, and neither loued for shape nor sence, must either keepe his golde for those hee knowes not, or spend it on them y cares not. Wel, answered Iffida, so many men,

so

so many mindes, now haue you my opinion, you must not think to wring mee frō it, for I had rather be as all women are, obstinate in mine own conceit, than apt to be brought to others cōstructions.

My Father liked her choice, whether it were to flatter her, or for feare to offend her, or that he loued mony himselfe better than eyther wit or beauty. And our conclusions thus ended, shee accompanied with her Gentlewomen, and other her seruants, went to her vncles, hauing tarried a day longer with my father than shee appointed, though not so many with me as she was welcome.

Ah Philautus, what torments dost thou thinke poore Fidus endured, who now felt the flame euen to take full hold of his hart, and thinking by solitarines to driue away melancholie, and by imagination to forget loue, I labored no otherwise than he that to haue his horse stand still, pricketh him with the spur, or hee that hauing sore eyes, rubbeth them with salt water. At the last, with continuall abstinence from meate, from company, from sleepe, my bodie began to consume, and my head to waxe idle, insomuch that the substance which perforce was thrust into my mouth, was neuer digested, nor the talke which came from my addle braines liked: for euer in my slumber, me thought Iffida presented herselfe, now with a countenaunce pleasant and merry, straight-waies with a colour full of wrath and mischiefe.

My Father no lesse sorrowfull for my disease, than ignorant of the cause, sent for diuers Philitions, among the which, there came an Italian, who feeling my pulses, casting my water, and marking my lookes, commanded the chamber to be voided, and shutting the doore, applyed this medicine to my maladie. Gentleman, there is none that can better heale your wounde than hee y made it, so that you should haue sent for Cupid, not Æsculapius, for although they be both Gods, yet will they not meddle in each others office. Appelles wil not goe about to amend Lysippus caruing, yet they both wrought Alexander: nor Hyppocrates busie himselfe with Ouids Art, and yet they both described Venus. Your humour is to bee purged, not by Apothecaries confections, but by the following of good counsell.

You are in loue Fidus, which if you couer in a close Chest, will burne euery place, before it burst the lock. For as wee knowe by

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Philick, that poyson wil dispearce it selfe into euerie vaine before it part the hart: so that I haue heard by those that in loue could say somewhat, that it maimeth euery part before it kill the liuer. If therfore you wil make me priuie to all your deuises, I wil procure such meanes, as you shall recouer in short space, otherwise, if you seeke to conceale the partie, and increase your passions, you shall shorten your life, and so loose your loue, for whose sake you liue.

When I heard my Philition so pat to hit my disease, I could not dissemble with him least he should bewraie it, neither would I, in hope of remedie.

Vnto him I discouered the faithfull loue which I bore to Iffida, and described in euerie perticuler, as to you I haue done. Whil he hearing, procured within one day Ladie Iffida to see me, tell him my Father that my disease was but a consuming Feauer, which he hoped in short time to cure.

When my Lady came, and saw me so altered in a month, wasted to the hard bones, more like a ghoast then a liuing creature, after manie words of comfort (as women want none about sicke persons) when shee saw opportunitie, shee asked me whether the Italian were my messenger, or if he were, whether his embassage were true, which question I thus answered.

LAdy, to dissemble with the world when I am departing from it, would profit mee nothing with man, and hinder mee much with God, to make my death bed the place of deceit, might hasten my death, and increase my danger. I haue loued you long, and now at length I must leaue you, whose hard hart I will not impute to discurtesie, but destenie, it contenteth mee that I dyed in faith, though I could not liue in fauour, neither was I euer more desirous to begin my loue, than I am now to end my life. Things which cannot be altered, are to be borne, not blamed: follies past are sooner remembred then redressed, and time past may well be repented, but neuer recalled. I will not recount the passions I haue suffered, I thinke the effect shew them: and nowe it is more behouefull for me to fal to praying for a newe life, than to remember the old: yet this I adde (which though it merrit no mercie to saue, it deserueth thanks of a friende) that onelie I loued thee, and liued for thee, and now die for thee. And so turning on my left side,

I fetched a deepe sigh.

Iffida, the water standing in her eyes, clasping my hande in hers, with a sad countenaunce aunswered me thus.

MY good Fidus, if the increasing of my sorrowes might mitigate the extremitie of thy sickness, I could be content to resolue my selfe into teares, to rid thee of trouble, but the making of a fresh wound in my body, is nothing to the healing of a festered sore in thy bowels: for that such diseases are to be cured in the end by the meanes of their originall. For as by Basill the Scorpion is ingendered, and by the meanes of the same hearbe destroyed: so loue which by time and fancie is bred in an idle braine, is by time and fancie banished from the hart: or as the Salamander, which being a long space nourished in the fire, at the last quencheth it: so affection hauing taken hold of the fancie, and liuing as it were in the minde of the louer, in tract of time altereth, and changeth the heate, and turneth it to chilnes. It is no small griefe to me Fidus, that I should be thought to be the cause of thy languishing, and can not be remedie of thy disease. For vnto thee I will reueale more than either wisedome would allow, or my modestie permit.

And yet so much as may acquite mee of vngratitude towardes thee, and rid thee of the suspition conceaued of mee.

Soit is Fidus and my good friend, that about a two yeres past, there was in Court a Gentleman, not vnknowne to thee, nor I thinke vnbeloued of thee, whose name I will not conceale, least thou shouldest either thinke me to forge, or him not worthie to be named.

This Gentleman was called Thirsus, in all respects so well qualified, as had he not been in loue with mee, I should haue beene enamoured of him. But his bastines preuented my heate, who began to sue for that which I was readie to offer; whose sweet tale, although I wished it to be true, yet at the first I could not beleeue. For that men in matters of loue, haue as many waies to deceiue, as they haue words to vtter.

I seemed straight laced, as one neither accustomed to such suites, nor willing to entertaine such a seruaunt, yet so warilie, as put-

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ting him from mee with my little finger, I drew him to me with my whole hand. For I stood in a great mammering how I might behaue my selfe, least being to coy, he might thinke me proude, or vsing to much curtesie, hee might iudge mee wanton. Thus long time I held him in doubt, thinking thereby to haue iust trial of his faith, or plaine knowledge of his falshode. In this manner I lead my life almost one yeare, vntill with often meeting and diuers conferences, I felt my selfe so wounded, that although I thought no heauen to my hap, yet I liued as it were in hell till I had enioyed my hope. For as ỹ tree Ebenus though it no way be set in a flame, yet it burneth with sweete sauours: so my minde, though it could not be fired, for that I thought my selfe wise, yet was it almost consumed to ashes with pleasant delight and sweet cogitations, insomuch that it fared with me as it doth with the trees striken with thunder, which hauing the barkes sound, are bruised in the bodie: for finding my outward parts without blemish, looking into my minde, could not see it without blowes.

I nowe perceiuing it high time to vse the Phisition, who was alwaies at hand, determined at the next meeting to conclude such a faithfull and inuiolable league of loue, as neither the length of time, nor the distance of place, nor the threatning of frendes, nor the spight of fortune, nor the feare of death, should either alter or diminish: which accordingly was then finished, and hath hetherto beene truly fulfilled. Thirsus as thou knowest, hath euer since been beyond the Seas, the remembrance of whose constancie, is the onelie comfort of my life: neither do I reioyce in any thing more than in the faith of my good Thirsus.

Then Fidus I appeale in this case to thy honestie, which shall determine of mine owne honour. Wouldest thou haue mee inconstant to mine old friend, and faithfull to a new? knowest thou not that as the Almond tree beareth most fruite when it is old, so loue hath greatest faith when it groweth in age. It falleth out in loue as it doth in Wines, for the young Wines bring the most wine, but the old the best: so tender loue maketh greatest shew of blossomes, but tried loue bringeth forth sweetest fruite.

And yet I will say thus much, not to adde courage to the attempter, that I haue taken as great delight in thy companie, as euer

I did in anie (my Thirſus onelie excepted) which was ẏ cauſe that oftentimes I would either by queſtions mooue thée to talke, or by quarels incenſe thée to chollar, perceiuing in thée a wit aunſwerable to my deſire, which I thought throughlie to whet by ſome diſcourſe. But wert thou in comlines Alexander, and my Thirſus Thurſites, wert thou Vliſſes, he Midas, thou Cræſus, he Codrus, I would not forſake him to haue thée, no, not if I might thereby prolong thy life, or ſaue mine owne: ſo faſt a roote hath true loue taken in mine heart, that the more it is digged, the déeper it groweth: the oftner it is cut, the leſſe it bleedeth: and the more it is loden, the better it beareth.

What is there in this vile earth, that more commendeth a Woman than conſtancy? It is neither his wit, though it be excellent, that I eſteeme: neither his birth, though it be noble: nor his bringing vp, which hath alwaies béen courtlie: but onlie his conſtancie and my faith, which no torments, no tyrant, no death ſhal diſſolue. For neuer ſhal it be ſaide, that Iffida was falſe to Thirſus, though Thirſus be faithleſſe (which the Gods forfend) to Iffida.

For as Amulus the cunning painter, ſo portraied Minerua, that which way ſoeuer one caſt his eyes, ſhée alwaies beheld him: ſo hath Cupid ſo exquiſitely drawn the image of Thirſus in my hart, that what way ſoeuer I glaunce, me thinketh he looketh ſtedfaſtlie vpon me: inſomuch that when I haue ſéene anie to gaze on my beautie (ſimple God wot though it be) I haue wiſhed to haue the eye of Auguſtus Cæſar, to dim their ſights, with the ſharp & ſcorching beames. Such force hath time and triall wrought, ẏ if Thirſus ſhould die, I would bee buried with him: imitating the Eagle, whirh Seſta a virgine brought vp, who ſéeing the bones of the virgin caſt into the fire, threw himſelfe in with them, and burnt himſelfe with them. Or Hyppocrates twinnes, who were borne together, laughed together, wept together, and died together. For as Alexander would be ingraued of no one man in a precious ſtone, but onely of Pergotales: ſo would I haue my picture imprinted in no hart, but in his, by Thirſus.

Conſider with thy ſelfe Fidus, that a faire woman without conſtancie, is not vnlike vnto a greene tree without fruit, reſembling the counterfaite the Praxiteles made for Flora, before the which,

if one ſtoode directly, it ſeemed to weepe, if on the left ſide to laugh, if on the other ſide to ſleepe: where he noted the light behauiour of her, which could not in one conſtant ſhadow be ſet downe.

And yet for the great good will thou beareſt mee, I cannot reiect thy ſeruice, but I wil not admit thy loue. But if either my friends, or my ſelfe, my goods, or my good will, may ſtand thee in ſtead, vſe me, truſt me, commaund me, ſo far forth as thou canſt with modeſtie, and I may grant with mine honour.

If to talke with me, or continuallie to be in my companie, may in anie reſpect ſatisfie thy deſire: aſſure thy ſelfe I will attend on thee as diligentlie as thy Nurſe, and be more careful for thee than thy Phiſition. More I cannot promiſe without breach of my faith, more thou canſt not aſke, without the ſuſpition of follie.

Here Fidus take this Diamond, which I haue heard old women ſay to haue been of great force againſt idle thoughts, vain dreams, & frantick imaginations, which if it do thee no good, aſſure thy ſelfe it can do thee no harme, and better I think it againſt ſuch inchaunted fantaſies, than either Homers Moly, or Plinies Centaurio.

When my Lady had ended this ſtrange diſcourſe, I was ſtriken into ſuch a maze, that for the ſpace almoſt of halfe an houre, I lay as it had been in a traunce, mine eies almoſt ſtanding in my head, without motion, my face without colour, my mouth without breath, inſomuch that Iſſida began to ſcrich out and call company, which called me alſo to my ſelfe: and then with a faint and trembling tongue I vttered theſe words.

LAdy, I cannot vſe as many words as I would, becauſe you ſee I am weake: nor giue ſo many thankes as I ſhould, for that you deſerue infinit. If Thirſus haue planted the vine, I wil not gather the grapes: neither is it reaſon, that hee hauing ſowne with paine, that I ſhould reape the pleaſure. This ſufficeth me, and delighteth me not a little, that you are ſo faithfull, and hee ſo fortunate. Yet good Ladie, let me obtaine one ſmall ſute, which derogating nothing from your true loue, muſt needs be lawful, that is, that I may in this my ſickneſſe enioy your companie, and if I recouer, bee admitted as your ſeruaunt: The one will haſten my health, the other prolong my life. She curteouſlie granted both.

and so carefully tended me in my sicknes, that what with her merie sporting & good nourishing, I began to gather vp my crumms, and in short time to walk into a gallerie neere adioyning vnto my chamber, where she disdained not to leade mee, and so at all times to vse me, as though I had bẽn Thirsus. Euery euening she would put forth some prittie question, or vtter some merry conceit to driue me from melancholy. There was no broth that would downe but of her making, no meat but of her dressing, no sléep enter into mine eyes, but by her singing, insomuch as she was both my nurse, my cooke, and my Phisition. Seeing thus by her for the space of one month cherished, I waxed strong, as though I had neuer bẽn sick.

NOw Philautus, iudge not partially, whether was shée a Lady of greater constancie towardes Thirsus, or curtesie towardes mée.

Philautus thus answered. Now surely Fidus, in my opinion, shée was no lesse to be cõmended for kéeping her faith inuiolable, than to be praised for giuing such almes vnto thée: which good behauiour differeth farre from the nature of our Italian dames, who if they be constant, they despise all other that seeme to loue them.

But I long yet to heare the end, for me thinketh a matter begun with such heate, should end with a bitter colde. O Philautus, the end is short and lamentable, but as it is, haue it.

SHe after long recreating of herselfe in the Countrey, repayred againe to the Court, and so did I also, where I liued as the Elephant doth by ayre, with the sight of my Lady, who euer vsing me in all her secrets, as one that she most trusted. But my ioyes were to great to last, for euen in the middle of my blisse, there came tydings to Iffida, that Thirsus was slaine by the Turks, being then in pay with the King of Spayne, which battaile was so bloudie, that manie Gentlemen lost their liues.

Iffida so distraught of her wits with this newes, fell into a phrensie, hauing nothing in her mouth but alwaies this, Thirsus slaine, Thirsus slaine: euer doubling this speech with such pitifull cryes and scritches, as it would haue moued the souldiours of Vlisses to sorrow. At the last by good kéeping, and such meanes as by phisick

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was prouided, she came againe to herselfe, vnto whom I writ many Letters, to take patiently the death of him, whose life could not be recalled: diuers she answered, which I will shew you at my better leysure. But this is most strange, that no sute could allure her againe to loue, but euer shee lined all in blacke, not once comming where she was most sought for. But within the tearme of fiue yeeres she began a little to listen to mine old sute, of whose faithfull meaning she had such triall, as shee could not thinke that either my loue was builded vpon lust or deceit.

But destinie cut off my loue by the cutting off her life, for falling into a hote pestilent Feauer she dyed, and how I tooke it, I meane not to tell: but forsaking the Court presently, I haue here lined euer since, and so I meane, vntill death call me.

NOw gentlemen, I haue held you too long, I feare mee, but I haue ended at the last. You see what loue is, begon with griefe continued with griefe, ended with death. A paine full of pleasure, a ioy replenished with miserie, a heauen, a hell, a god, a deuil, and what not that either hath in it sence or sorrow? Where the dayes are spent in thoughts, the nights in dreames, both in danger, eyther beguiling vs of that wee had, or promising vs that wee haue not. Full of iealousie without cause, and void of feare when there is cause: and so many inconueniences hanging vpon it, as to reckon them all were infinite, and to tast but one of them, intollerable. Yet in these daies it is thought signes of a good wit, & the onely vertue peculier to a courtier: For loue they say is in young Gentlemen, in clownes it is lust, in olde men dotage, when it is in all men, madnes. But you Philautus, whose blode is in his chiefest heat, are to take greater care, least being ouer-warmed with loue, it so inflame the liuer, as it driue you into a consumption. And thus the olde man brought them to dinner, where they hauing taken their repast, Philautus as wel in the name of Euphues as his own, gaue this answere to the old mans tale, & these or the like thankes for his cost and curtesie.

Father, I thanke you, no lesse for your talke which I founde pleasant, than for your counsaile which I account profitable, and so much for your great cheere and courteous entertaynement, as

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it deserueth of those that cannot deserue any. I perceiue in England, the women and men are in loue constant, to strangers courteous, and bountifull in hospitalitie, the two later we haue tried to your cost, the other we haue heard to your paines, and may iustifie them all whersoeuer we become, to your praises & pleasure. This onelie we craue, that necessitie may excuse our boldnes, and for amends wee will vse such meanes, as although wee cannot make you gaine much, yet you shall leese little.

Then Fidus taking Philautus by the hande spake thus to them both.

GEntlemen & friends, I am ashamed to receiue so many thanks for so small curtesie, & so far off it is for me to loke for amends for my cost, as I desire nothing more than to make you amendes for your companie, & your good will in accounting well of ill fare: onely this I craue, that at your returne, after you shal bee feasted of great personages, you vouchsafe to visite the cottage of poore Fidus, where you shal be no lesse welcome than Iupiter was to Bacchus: Then Euphues.

Wee haue troubled you too long, and high time it is for poore pilgrimes to take the day before them, least beeing benighted, they traine curtesie in an other place, and as wee say in Athens, Fish and geese in three daies are stale: Notwithstanding, we will be bold to see you, and in the meane season wee thanke you, and euer as we ought, we will pray for you.

Thus after many farewells, with as manie welcoms of the one side, and thanks of the other, they departed, and framed their steps towards London. And to driue away the time, Euphues began to instruct Philautus.

YOu seest Philautus the curtesie of England to surpasse, and the constancie (if the olde Gentleman tolde the truth) to excell, which warneth vs both to be thankful for the benefits we receiue, and circumspect in the behauiour we vse, least being vnmindful of good turnes, we be accounted ingrate, and being dissolute in our liues, we be thought impudent.

When we come into London, we shal walk in the garden of the world,

worlde, where among many flowers, wee shall see some weedes, sweete Roses, and sharpe Nettles, pleasant Lillies, and pricking thornes, high Pines, and low hedges. All things, (as the fame goeth) that may either please the sight, or dislike the smell, either feed the eye with delight, or fill the nose with refection.

Then good Philautus, let the care I haue of thee be in stead of graue counsell, and my good will towards thee in place of wisdom. I had rather thou shouldest walk among the beds of wholsom potherbs, than the knots of pleasant flowers, and better shalt thou finde it to gather Garlick for thy stomack, than a sweet Violet for thy sences. I feare me Philautus, that seeing the amiable faces of the English Ladies, thou wilt cast off all care both of my counsaile and thine owne credite. For well I know that a fresh colour doth easily dim a quick sight, that a sweet Rose doth soonest pearce a fine sent, that pleasant sirropes doth chiefliest infect a delicate taste, that beautifull women doe first of all allure them that haue the wantonnest eyes, and the whitest mouthes.

A strange Tree there is called Alpina, which bringeth forth the fairest blosomes of all trees, which the Bee, either suspecting to be venomous, or misliking because it is so glorious, neither tasteth it, nor commeth neere it. In the like case Philautus, would I haue thee to imitate the Bee, that when thou shalt behold the amiable blosomes of the Alpine tree in any woman, thou shun them, as a place infected either with poyson to kill thee, or hony to deceaue thee: for it were more conuenient thou shouldest pull out thine eyes, & liue without loue, then to haue them cleere and be infected with lust.

Thou must chose a woman as the Lapidary doth a true Saphire, who when he seeth it to glister, couereth it with oyle, & then if it shine, he alloweth it, if not, he breaketh it. So if thou fall in loue with one that is beautifull, cast some kind of colour in her face, eyther as it were misliking hir behauiour, or hearing of hir lightnes, & if then she look as faire as before, woe her, win her, & weare her.

Then my good friend, consider with thy selfe what thou art, an Italian: where thou art, in England: whom thou shalt loue, if thou fall into that vaine, an Angel. Let not thy eye go beyond thy eare, nor thy tongue as farre as thy fete. And thus I coniure thee, that of all things thou refraine from the hot fire of affection.

For as the precious stone Autharsitis, being throwne into the fire loketh blacke and halfe dead, but being cast into the water, glistereth like the Sun beames: so the precious minde of man once put into the flame of loue, is as it were vglie & loseth her vertue, but sprinkled with the water of wisedome, and detestation of such fond delights, it shineth like the glorious raies of Phœbus.

And it shall not be amisse, though my Phisicke be simple, to prescribe a straight diet before thou fall into thine old disease.

First, let thy apparell be but meane, neither too braue to shewe thy pride, nor too base to bewray thy pouertie: bee as carefull to keepe thy mouth from wine, as thy fingers from fire.

Wine is the glasse of the minde, and the onely sauce that Bacchus gaue Ceres when he fell in loue: be not daintie mouthed, a fine tast noteth the fond appetites that Venus saide her Adonis to haue, who seeing him to take chiefest delight in costly cates, smiling said thus.

I am glad that my Adonis hath a sweet toth in his heade, and who knoweth not what followeth. But I will not wade so farre, seeing heretofore as well in my cooling carde, as at diuers other times I haue giuen thee a caueat, in this vanitie of loue, to haue a care: and yet mee thinketh the more I warne thee, the lesse I dare trust thee: for I knowe not howe it commeth to passe, that euerie minute I am troubled in minde about thee.

When Euphues had ended, Philautus thus began.

EVphues, I thinke thou wast borne with this worde loue in thy mouth, or that thou art bewitched with it in minde, for there is scarce three words vttered to me, but the third is loue, which how often I haue aunswered thou knowest, and yet, that I speak as I thinke, thou neuer beleeuest: either thinking thy selfe a GOD, to knowe thoughts, or me worse then a deuill, not to acknowledge them, when I shal giue any occasion warne me, and that I should giue none, thou hast alreadie warned mee, so that this perswade thy selfe, I will sticke as close to thee, as the sole to the shooe.

But truly I must needes commende the curtesie of England, and old Fidus for his constancie to his Lady Iffida, and her faith to her friend Thirsus, the remembrance of which discourse, did often bring into my minde the hate I bare to Lucilla, who loued all, and

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was not found faithfull to any. But let ỹ passe least thou come in againe with thy faburthen, and hit mee in the teeth with loue, for thou hast so charmed me, that I dare not speak any word that may be wrested to charitie, least thou say, I meane loue: and in truth I thinke there is no more difference betweene them, than betweene a broome and a besome. I will follow thy diet & thy counsaile, I thanke thee for thy good will, so that I will now walke vnder thy shadowe, and be at thy commaundement. Not so answered Eupheus, but if thou follow me, I dare be thy warrant wee will not offend much. Much talke there was in the way, which much shortned their way: and at the last they came to London, where they met diuers strangers of their friendes, who in small space brought them familiarlie acquainted with certaine English Gentlemen, who much delighted in the companie of Euphues, whom they founde both sober and wise, yet sometimes merry & pleasant. They were brought into all places of the Citty, & lodged at the last in a Merchants house, where they continued til a certaine breach. They vsed continually the Court, in the which Eupheus toke such delight, that he accounted all the praise he heard of it before, rather to be enuious than otherwise, & to be partiall, not giuing so much as it deserued, and yet to be pardoned, because they could not.

It happened that these English Gentlemen conducted these two Strangers to a place where diuers Gentlewomen were: some Courtiers, others of the Country, where beeing welcome, they frequented almost euery day for the space of a month, entertaining of time in courtly pastimes, though not in the Court: insomuch that if they came not, they were sent for, and so vsed as they had been countrimen, not strangers.

Philautus, with his continuall accesse and often conference with Gentlewomen, beganne to weane himselfe from the counsell of Euphues, and to wed his eyes to the comlines of Ladies, yet so warily, as neither his friend could by narrow watching discouer it, neither did he by any wanton countenance bewray it: but carying the image of loue engrauen in the bottome of his hart: and the picture of curtesy imprinted in his face, he was thought to Euphues courtly, & knowne to himselfe colourable. Among a number of Ladies he fixed his eies vpon one, whose countenance seemed to promise

mercy & threaten mischiefe, entermedling a desire of liking with a disdaine of loue: shewing her self in curtesie to be familiar with all, and with a certaine comely pride to accept none: whose wit would commonly taunt without dispight, but not without disport, as one that seemed to abhorre loue worse than lust, and lust worse than murther: of greater beauty than birth, & yet of lesse beauty than honesty: which gaue her more honor by vertue, than nature could by Art, or fortune might by promotion. Shee was ready of answer, yet wary: shrill of speech, yet sweet: in all her passions so temperate, as in her greatest mirth none would thinke her wanton: neither in her deepest greefe, sullen: but alwaies to lok with so sober cheerefulnes, as it was hardly thought, where shee were more commended for the grauity of the aged, or for her courtlines of the youth: often-times delighted to heare discourses of loue, but euer desirous to be instructed in learning: some-what curious to keepe her beauty: which made her comly, but more carefull to encrease her credite, which made her commendable: not adding the length of a haire to courtlines, that might detract the breadth of a haire from chastity: In all her talke so pleasant, in all her lokes so amiable, so graue modesty ioyned with so witty mirth, that they that were entangled with her beauty, were enforced to prefer her wit before their wils, and they that loued her beauty, were compelled to prefer their affections before her wisedome: whose rare qualities caused so strange euents, that the wise were allured to vanities, and the wantons to vertue, much like the riuer in Arabia, which turneth gold to drosse, and dust to siluer. In conclusion, there wanted nothing in this English Angell that Nature might adde for perfection, or Fortune could giue for wealth, or God doth commonly bestow on mortall creatures: And more easie it is in the description of so rare a personage, to imagine what she had not, than to repeate all she had. But such a one she was, as almost all they are that serue so noble a Prince, such virgins carry lights before such a Vesta, such Nimphes arrowes, with such a Diana. But why goe I about to set her in black & white, whom Philautus is now with all colours importraying in the Table of his heart. And surely I thinke by this hee is halfe mad, whom long since I left in a great maze.

Phi-

Philautus hearing all theſe things, and more than I haue vttered (for that the louers eye pearceth deeper) withdrewe himſelfe ſecretly into his lodging, and locking the doore, began to debate with himſelfe in this manner.

Ah thrice vnfortunate is he that is once faithfull, and better it is to be a mercileſſe ſouldiour than a true louer: the one liueth by anothers death, the other dieth by his own life. What ſtrange fits be theſe Philautus, that burne thee with ſuch a heate, that thou ſhakeſt for colde, & all thy body in a ſhiuering ſweat, in a flaming Ire melteth like waxe, and hardneth like the Adamant? Is it loue? Then would it were death: for likelier it is that I would loſe my life than win my loue. Ah Camilla, but why do I name thee whē thou doſt not heare me, Camilla, name thee I will, though thou hate me. But alas, the ſound of thy name doth make me ſound for griefe. What is in me that thou ſhouldeſt not deſpiſe, and what is there not in thee that I ſhould not wonder at? Thou a woman, the laſt thing GOD made, and therefore the beſt. I a man, that could not liue without thee, and therefore the worſt. All thinges were made for man as a ſoueraigne, and man made for woman as a ſlaue. O Camilla, would either thou hadſt bēn bred in Italy, or I in England, or would thy vertues were leſſe then thy beautie, or my vertues greater than my affections.

I ſee that India bringeth golde, but England bringeth goodnes. And had not England bēne thruſt into a corner of ỹ world, it would haue filled the whole world with woe. Where ſuch women are as we haue talked of in Italie, heard of in Rome, read of in Greece, but neuer found but in this Iland. And for my part (I ſpeak ſoftly becauſe I wil not heare my ſelfe) would there were none ſuch here, or ſuch euerie where. Ah fond Euphues, my deere friend, but a ſimple ſoule if thou beleeue nowe the cooling Carde, and an obſtinate ſoule if thou do not recant it. But it may be thou layeſt that Carde for the eleuation of Naples, like an Aſtronomer. If it were ſo I forgiue thee, for I muſt beleeue thee, if for the whole world, beholde England, where Camilla was borne the flower of curteſie, the picture of comlineſſe: One that ſhameth Venus, beeing ſomewhat fairer, and much more vertuous: and ſtaineth Diana, beeing as chaſt, but much more amiable. I but Philautus, the more beauty

the hath, the more pride, and the more vertue, the more preciſenes. The Peacock is a birde for none but Iuno, the Doue for none but Veſta. None muſt weare Venus in a Table, but Alexander: none Pallas in a Ring, but Vliſſes. For as there is but on Phœnix in the world, ſo is there but one tree in Arabia wherein ſhe buildeth, and as there is but one Camilla to be heard of, ſo there is but one Cæſar that ſhe will like of. Why then Philautus, what reſteth for thee but to die with patience, ſeeing thou maiſt not liue with pleaſure? When thy diſeaſe is ſo dangerous, that the third letting of blood is not able to recouer thee, when neither Ariadnes threed, nor Sibillas bough, nor Medeas ſeede, may remedie thy griefe. Die die Philautus rather with a ſecret ſkarre, then an open ſcorne. Patroclus cannot maſke in Achilles armour without a maine, nor Philautus in the Engliſh Court without a mocke. I, but there is no pearle ſo hard, but vineger breaketh it, no Diamond ſo ſtonie, but blood mollifieth, no hart ſo ſtiffe, but loue weakeneth it. And what then? Becauſe ſhee may loue one, is it neceſſary ſhee ſhould loue thee?

Be there not infinite in England, who as farre exceede thee in wealth, as ſhee doth all the Italians in wiſedome, and are as far aboue thee in all qualities of the body, as ſhe is aboue thē in all gyfts of the minde? Doſt thou not ſee euery minute the noble youth of England frequent the court, with no leſſe courage, than thou cowardiſe. If courtly bravery may allure her, who more gallant than they? If perſonage, who more valiant? if witty, who more ſharp? If birth, who more noble? if vertue, who more deuout? When there are all things in them that ſhould delight a Lady, and no one thing in thee that is in them, with what face Philautus canſt thou deſire, what they cannot deſerue? or with what ſeruice deſerue that, which ſo many deſire before thee? The more beauty Camilla hath, the leſſe hope ſhouldeſt thou haue: and think not but the bait that caught thee, hath beguiled other Engliſhmen ere nowe. Infants they can loue, neither ſo hard harted to diſpiſe it, nor ſo ſimple, not to diſcerne it.

Is it likely then Philautus that the Fore will let the grapes hang for the Goſe? or the Engliſhman bequeath beauty to the Italian? No no Philautus, aſſure thy ſelfe there is no Venus, but ſhee hath

her Temple, where on the one side Vulcan may knock, but Mars shal enter: no Saint but hath his shrine, and hee that cannot win with a Pater noster, must offer a penny. And as rare it is to see the Sunne without a light, as a faire woman without a louer, and as neere infancie to beautie, as the prick to the Rose, as the stalke to the rinde, as the earth to the roote.

Dost thou not thinke that hourely shee is serued and sued vnto of thy betters in birth, thy equalls in wealth, inferiours in no respect? If then she haue giuen her faith, darest thou call her honour into suspition of falshood? If she refuse such vaine delights, wilt thou bring her wisedome into the compasse of follie? If she loue so beautifull a peece, then will shee not be vnconstant: if shee vowe virginitie, so chast a Lady cannot be periured: and of two thinges the one of these must bee true, that either her minde is alreadie so weaned from loue, that shee may not be moued, or so setled in loue, that she is not to be remoued. I, but it may be, that so yong & tender a hart, hath not yet felt the impression of loue: I, but it cannot be that so rare perfection should want that which they all wish, affection. A Rose is sweeter in ỹ bud then ful blowne. Young twigs are soner bent than old trees. White Snowe soner melted than hard Ise: which proueth that the younger she is, the sooner shee is to be wooed, and the fairer she is, the likelier to be wone.

Who will not runne with Atlanta, though hee be lame? Who would not wrastle with Cleopatra, though hee were sicke? Who feareth to loue Camilla, though he were blind? Ah beauty, such is thy force, that Vulcan courteth Venus, shee for comlinesse a Goddesse, he for vglines a deuill: more fit to strike with a hammer in his forge, than to hold a Lute in her Chamber.

Whether doost thou wade Philautus, in lanneing the wounde thou shouldest taynt, and pricking the heart which asketh a plaister?

For in decyphering what shee is, thou hast forgotten what thou thy selfe art, and beeing dazeled with her beautie, thou seest not thine owne baseneſſe.

Thou art an Italian poore Philautus, as much misliked for the vice of thy country, as she mervailed at for the vertue of hers: and with no lesse shame dost thou heare, howe if any Englishman be

infected

infected with any misdemeanour, they say with one mouth, hée is Italienated: so odious is that Nation to this, that the very man is no lesse hated for the name, than the country for the manners.

O Italie, I must loue thée, because I was borne in thée, but if the infection of the aire be such, as whosoeuer breede in thée is poysoned by thée, than had I rather be a Bastard to the Turke Ottomo, then heire to the Emperour Nero.

Thou which heretofore wast most famous for victories, art become most infamous by thy vices, asmuch disdained now for thy beastlinesse in peace, as once feared for thy battailes in war: thy Cæsar being turned to a Vicar, thy Consuls to Cardinals, thy sacred Senate of three hundred graue Counsailours, to a shamelesse Synode of three thousand greedy Caterpillers. Where there is no vice punished, no vertue praised, where none is long loued, if hee do not ill, where none shall be loued, if he do well. But I leaue to name the sinnes, which no Ciphers can number, and I would I were as free from the infection of some of them, as I am far from the reckoning of all of them, or would I were as much enuied for good, as thou art pitied for ill.

Philautus, would thou haddest neuer liued in Naples, or neuer left it. What new skirmishes dost thou now feele betweene reason and appetite, loue and wisedome, danger and desire.

Shall I goe attire my selfe in costlie apparrell? Tush, a faire pearle in a Murrians eare, cannot make him white. Shal I ruffle in new deuises, with Chaines, with Bracelets, with Rings and Roabes? Tush, the precious stones of Mansolus Sepulcher, cannot make the dead carkasse sweete.

Shall I curle my haire, colour my face, counterfait courtlines? tush, there is no painting can make a picture sensible. No, no, Philautus, either swallow the iuyce of Mandrake, which may cast thée into a dead sléepe, or chew the hearbe Cheruell, which may cause thée to mistake euerie thing: so shalt thou either die in thy slumber, or thinke Camilla deformed by thy potion. No, I cannot doe so though I would. But suppose thou thinke thy selfe in personage comelie, in birth noble, in wit excellent, in talk eloquent, of great reuenewes: yet will this onelie be cast in thy teeth as an obliquy, thou art an Italian.

I,

I, but all that be like Dogges not for coles, all things that bee in the mud are not Eeles, all that be bozne in Italy are not ill. She will not inquire what wolfe are, but what I am. Euery one y lacketh a wolfe is not rauening, there is no country but hath some that haue waste, mens but haue some. And canst thou think that an English Gentleman will loose an Italian to beare his company? no, no, thou must either put vp a quarrell with some, or take the combat with perrill. An English man hath three qualities, he can suffer no partner in his loue, no stranger to bee his equall, nor to be dared by any. When Philautus, we as iourie of thy life, as greefull for thy loue: thou shalt at Rome reperte Romulus in Affrica Hercules, in England those that dwell there: els shalt thou not liue there.

Ah loue, what wrong hast thou me, which once begunst to me with that I haue, and now beheadest mee for that that I haue not. The loue I bare to Lucilla, was colde water, the loue I beare Camilla, hote fire: the first was ended with distaine, the last must begin with death. I se now that it is the vsuation of an Agent to desperate, and the second opening of a vaine deadly: for this torturing of loue is, I know not what to terme it, worse than death, and as bad as what is worse. I perceiue it is the hall, the pastime of fooles to play: What, to loue a stranger without acquaintance, without friendship, pleasure for eyes, no sute for that, Euphues will laugh at that if he know it, and thou doste not hope it he will not. Vnfortunate Philautus, borne in the time of the Troians, and like to obtaine thy wish, as they wished to haue the Greeks. But why goe I about to perswade thee with reason, by whose affection taken, like my loue? O my Euphues, would as I pray thee, might as easily will. Shall I vtter this to thee, but pardon me I pray thee to vtter my follies with patience, that is to vnfold me with any poetic to it. Thou wilt say that she is a Lady of great state, and I beare all to countenance, but Euphues loue is blind, and I beare all to them best, the bis yet pitie, and yet gall, [illegible] bring me into England, Euphues, to see, I am minded to seek aduentures, and I haue left my selfe to loue, and am now put out, may not Seignior that I Endeuor in Naples, [illegible]

king to my desire, but he dare not, put to me, my thoughts are high, my fortune low: and I resemble that foolish Pilot, who hauseth up his sailes, and hath no wind, and lanceth out his ship & hath no water. Whether I shall obtain my suit, or no, I am resolved my appetite, yet if Euphues would but be as willing to further me now, as he was once willing to hinder me, I should think myselfe fortunate, and all that are not mine enemies friendes. There is a Spring in the flood of Tracia, that whosoever findeth it, is never after grieved, I would I had that Stone in my mouth, or that my body were in that River, that I might either be without griefe, or without life.

And with these words Euphues knocked at the doore, which Philautus opened, pretending drowsines, and excusing his absence by idlenes: unto whom Euphues said.

What Philautus, dost thou shunne the Court so soone in a corner, as one cloyed either with delight, or having surfetted with dainties: but I marvell Philautus if the winde be in that doore, or thou so drowsie, shall I goe backe to the heeles, and so forsake the Court as thou dost it cloyster. I cannot tell whether I should more wonder at thy fortune, or praise thy wise hope: but I feare me, if I live to see thee holy, I shall be an old man before I die, or if thou die not before I be gone, then shalt be more marvailed at for thy vertues, than esteemed for thy vertues. As touching my good friend, if I should marry a wife in England, I could not abide an houre in the chamber, for I know not how it commeth to passe, that in earth I think no other Paradise, such varietie of delights to allure a Courtlie eye, such rare spirits to adorne a curious mind, that I know not whether they be in England more amorous or vertuous, whether I should think my time best bestowed in viewing goodly faces, or hearing godly lessons.

If I had thought no woman to excell in the world, but none I see that in England there be all as rare, none more wise, many better, insomuch that I am inforced to thinke, that it is as rare to see a beautifull woman in England without vertue, as to see a chaste woman in Italy without paine. Curteous they are, without coynesse, but not without courtiers, sweete without curiositie, but not without measure, so that conferring the Ladies of Greece with the Ladies of Italie, I finde the best but indifferent, and

comparing both countries with the Ladies of England, I set by them all at nought. And truly Philautus, thou hast not framed me like a ghostly Father, for to thee I will confesse in mine own my extreame folly, who am in nothing I see like to them in comparison of there, and not partie of conceite, the other for writing a reuling booke against women, when I finde there so much vertue, for that in the end I must acknowledge my imperfection was not to dispraise shadowes: and rashly in the latter, to giue so peremptorie sentence: in both I thinke my selfe to haue erred enough, that I may not be in being reable to take more paines than shall in mine owne iudgement be a fault for heroike, or a fine for hipocrisie. An heresie I meane by mine inuective against women, and no lesse than an hipocrisie, for dissembling with thee: for now Philautus I am of that minde that women: but Philautus taking hold of this discourse, interrupted him with a sweete reply, as followeth.

SAy Euphues, I can smell at the thoughts of thy heart by the words of thy mouth, for that commonly the tongue vttereth the mind, and the outward speech bewraieth the inward spirit. For as a good roote is known by faire blossoms, so is the substance of the part notes by the shew of the countenance. I see you are a little pole, thou must pull cunningly if thou be quite a cripple, but I am not vnwise but laugh to see the play with the bait, that I feare thou hast swallowed, thinking with a will to make my sight blinde, because I would not perceiue thy eyes bleared: but in faith Euphues, I am glad we are acquainted, with the conditions of the person, are we haue enough, without we desire more, but if thou meanest to goe to the warres to wast thou shalt neuer be employed. A horse that runneth ouer the fire, he is counted but wise that neuer commeth there, to breake his shins, thou wilt be angry for nought, but if thou be angry or pleased with me, I care not, for I am not as thou art, a stage: If in a thing I see that I repent not, if I doe I am a beast, and such as doe not repent of their faults, want conscience, being prone vnto sin. But when I doe amend my errors, and grieue, when I am to colour them with deceitfull Euphues, I leaue him with the rest of the sorte, and [illegible]

by water? thou hast not loue in a string, affection is not the flame, thou hatest not beauty when thou lookest. With what face Euphues canst thou returne to thy booke, seeming with the greedie hounde to lap vp that which thou didst spue? I am ashamed to rehearse the reasons thou vsest to shew thine hatred of malice against women, and art thou not ashamed with argument to recant thy? They must needes thinke thee either vnpossible vpon small occasion, or a wauering vpon a light cause, and then will they all be as readie to hate thee for thy fickelnes, as to laugh at thee for thy folly.

But Euphues, to deepe a wound cannot be healed with so light a plaister, thou maist by arte recouer thy sin, but thou canst neuer saue thy credite, thou must flatter with fooles, because thou art wise, but the wise will euer marke thee for a foole. Then sure I cannot tell what to counsell, if the simple condemne thee of flatterie, and the graue of folly. Is the cooling carde of this propertie, to quench fire with water, and to kindle flames in thee? Or is it a wholsome to make thy sharp, & vs blunt, or a sword to cut wounds in me & cure them in Euphues? Why didst thou write that against them thou neuer thoughtest, or if thou didst it, why dost thou not follow it? But it is lawfull for the Physition to confect, for the shepheard to wander, for Euphues to write what he will, and do what he list.

The sicke patient must keepe a straight diet, the silly sheep a narrow fold, poore Philautus must beleeue Euphues, and all louers, (be onely excepted) are cooled with a carde of ten, or rather fooled with a wilde goose. Go thy waies Euphues, to [illegible] & perswade. Thinking it will good to be patient, in stead of a sword to vse thy pen: thou that didst inuey against the rashe loue of women, without reason, dost thou now commend idolatrie with the without cause? Obseruing as little grauitie then in thy owne proper forme, as thou dost now reason in thy vnsauorie fancies. I see now that there is nothing more inuincible then a woman, nothing more subtile, nothing more faire then she is now, yet nothing more deceitfull, nothing more fine, then with all nothing more fickle. For as Polipus vpon the Rocke saxifer, by slightes, formerly published into the same likenes, as not the byrde Paralis sitting vpon a white cloth, is white, vpon greene grasse, greene, and changeth his colour with euery cloth, or as one chaungeable silke turneth to the sunney light many colours, and diuersly darkes

the contrary: so wit shapeth it selfe to euery conceit, being constant in nothing but inconstancie.

Where is now thy conference with Atheos, thy deuotion, thy diuinitie? Thou saiest that I am fallen from beautie to my beads, and I see thou art come from thy booke to beastlines, from quoting of the Scriptures, to courting with Ladies, from Paule to Ouid: from the Prophets to Poets, resembling the wanton Diophantus, who refused his mothers blessing to heare a song, & thou forsakest Gods blessing to sit in a warme sunne.

But thou Euphues thinkest to haue thy prerogatiue (which others will not graunt thee for a priuiledge) that vnder the colour of wit thou maist be accounted wise, and being obstinate, thou art to be thought singuler. Where is no coyne good siluer but thy halfe-peny, if thy glasse glister, it must needs be gold, if thou speak a sentence, it must be law: if giue a censure, an oracle: if deuine, a prophecie: if coniecture, a truth: insomuch that I am brought into a doubt, whether I should more lament in thee thy want of gouernment, or laugh at thy fained grauitie.

But as the rude Poet Cherilus, had nothing to bee noted in his verses but onely the name of Alexander, nor that rurall Poet Dametus any thing to couer his deformed Ape, but a white curtaine: so Euphues hath no one thing to shadow his shamelesse wickednesse, but onely a shew of wit. I speak all this Euphues, not that I enuy thy estate, but that I pitty it, and in this I haue discharged the duetie of a friend, in that I haue not winked at thy follies.

Thou art in loue Euphues contrary to thine oath, thine honour, thine honestie, neither would any professing as thou dost, liue as thou dost, which is no lesse griefe to me, than shame to thee: errour thou maist make to mee, because I am credulous, but amendes to the world thou canst not frame; because I am come into Caesars court by vice in England, a place to haue sinned there, and then to repent all the way after. Now this my flat and friendly dealing, if thou wilt not take as I meane, take as thou wilt: I feare not thy force nor thy friendship: and so I end.

Euphues not a little amazed with the vile contrarie speech of Philautus, who he saw in such a burning feauer, did not apply warme clothes to quench his sweat, but gaue him colde drinke to make

hint shalte, either thinkyng to strange a malady was to be cured by a desperate medicine, or determining to vse as little art in phisick, as the other did honestie in friendship, and therefore in stead of a Pill to purge his bale blood, he gaue him a choake peare to stoppe his breath, replying as followeth.

I Had thought Philautus, that a wound healing so faire, could neuer breede to a Fistola, or a body kept so well from drinke, to a dropsie: but I wel perceiue y thy flesh is as ranke as the wolues, who as soone as he is striken, recouereth a skinne, but rashlie inwardlie vntil it come to the liuer: and thy stomache as queasie as old Nestors, vnto whom pap was no better then potion: so thy bodie no lesse vntemperate then Hermogenes, whom abstinence from wine made oftentimes drunken. I see thy humor is loue, thy quarrell iealousie: the one I gather by thy addle head, the other by thy suspitious nature: but I leaue them both to thy will, and thee to thine owne wickednes. Whilst thou cloaking thine owne follie, thou callest me theefe first, not vnlike vnto a curst wife, who destroying a checke, beginneth first to scolde. There is nothing that can cure the kings euill, but a Prince, nothing els a Pluricie but letting blood, nothing purge thy humour, but that which I cannot giue thee, nor thou get of any other, libertie.

Thou seemest to colour craft by a friendlie kindnesse, taking great care for thy bondage, that I might not distrust thy follies: which is, as though the Mouse in the Cage should be sorie for the Nightingale, which singeth on the tree, or the Deare at the stake lament the mishap of the Foxe in the Forrest.

But in truth Philautus, though thy skinne be white, thy little skill trieth thee a sheepe. It is not the colour that commendeth the good Painter, but a good countenance: nor y vaulting that valueth the Diamond, but the vertue, nor a glasse of the counterfeit that trieth a friend, but the faith. For as all coynes are not good that hath the image of Cæsar, nor all golde that is couered with the kings stampe: so all is not truth that beareth the shewe of goodnes, nor all friendes that beare a faire face. Yet thou pretendest such loue to Euphues, turnest thy hand as the backe of thy hand, and thy tongue in thy palme, that I may see what is in thy minde, & thou with thy fingers shape thy mouth. Of a stranger I should take much,

much, because I know not his manners, of an enemie more, for that all proceedeth of malice, all thinges of a friende if it be to try me, nothing if it be to betray me: I am of Scipios minde, who had rather that Hannibal shoulde eate his hart with salt, than Lælius grieue it with vnkindnes: and of the like with Lælius, who chose rather to bee slaine with the Spaniards, then suspected of Scipio.

I can better take a blisser of a nettle, than a pricke of a Rose, more willing that a Rauen should peck out mine eyes, then a turtle pecke at them. To die of the meat one liketh not, is better then to surfet of that he loueth: and I had rather an enemie should burie me quick, that a friend helpe me when I am dead.

But thy friendship Philautus, is like a new fashion, which beeing vsed in the morning, is accounted old before none: which varietie of changing beeing oftentimes noted of a graue Gentleman of Naples, who hauing bought a hat of the newest fashion, and best blocke in all Italie, and wearing it but one day, it was told him that it was stale, he hung it vp in his studie, and viewing all sorts, all shapes, perceiued at the last his olde hat againe to come into the new fashion, where with smiling to himselfe he said, I haue now liued compasse, for Adams old Anyon, must make Eue a new kirtle: noting this, that when no new thing could be deuised, nothing could be more new than the old.

I speak this to this end Philautus, that I see thee as often change thy head as others do their hats, nowe beeing friend to Ajax, because hee shoulde couer thee with his Buckler, nowe to Vlisses, that he may pleade for thee with his eloquence, nowe to one, and nowe to another, and then neare all, neither friende as that Gentleman did with his feet, for fearing none but daine and vnreasonable to thy vanities, thou seekst about: but yet the nearest away) to hang mee vp for holy daies, as one neither fitting thy head, nor pleasing thy humour, but when Philautus thou shalt see, that changes of friendships shall make thee a false Gate and a leane coffer: that there is no more holde in a newe friend than a newe fashion: that hattes alter as fast as the Turner can turne his blocke, and hearts as soone as one can turne his backe: when seeing euery one returne to his old wearing, and finde it the best: then shalt

rather

rather for want of others, then good will of mee, thou wilt retire to Euphues, whom thou laidst by the walls, & lacke him as a newe friend, saying to thy selfe, I haue liued compasse, Euphues old faith must make Philautus a new friende. Wherein ye resemblest those that at the first comming of new wine, leaue the olde, yet finding that grape more pleasant than wholesome, they beginne to say as Callistenes did to Alexander, that he had rather carouse old graines with Diogenes in his dish, then new grapes with Alexander in his standing cup: for of all gods, said he, I loue Æsculapius.

But thou art willing to change, els wouldest thou be vnwilling to quarrell: thou keepest onely company out of my sight, with Reinaldo thy countriman, which I suspecting concealed, and nowe perceiuing it, do not care if hee haue better deserued the name of a friend then I, God knoweth: but as Achilles shield beeing lost on the Seas by Vlisses, was lost by the Sea to the Tombe of Aiax, as a manifest token of his right: so thou beeing forsaken of Reinaldo, wilt be found in Athens by Euphues doore, as the true owner. Which I speake not as one booth to lose thee, but carefull thou lose not thy selfe. Thou thinkest an Apple may please a child, and euer good answer appease a friend. For Philautus a flatterer is small amends for a broken head: and a bad excuse will not purge an ill accuser. A friend is long a getting, and soone lost, like a spent penie riches, who by tempest loseth as much in two houres, as hee hard gathered together in twentie yeres. Nothing so fast knit as glasse, yet once broken, it can neuer be ioyned: nothing fuller of metkell then fleas, yet ouer-heated, it will neuer be pardoned, friendship is the best pearle, but by diuerse purposes into vine ger, a harder rather in pieces, then it will bow to any fashion.

It is a fair thing that water cannot make fresh, sweet honny that is not made bitter with gall, sharpe golde that is not molested with fire, and a miraculous friende that is not made an enemie with contempt. But giue mee leaue to examine the cause of thy vnkindnesse, and omitting the circumstances, I come to the substance.

The briefe thing thou laiest to my charge is loue, & that is a two edged sworde. The reason to proue it, is my praising of women, but that is no good argument. And I tell thee Philautus, they whom I

should

should be, thou canst not coniecture, and that it shoulde not be with thée, thou giuest occasion.

Priamus began to be iealous of Hecuba when hee knewe none did loue her, but when he loued manie, and thou of mée, when thou art assured I loue none, but thou thy selfe euerie one, but whether I loue or no, I cannot liue quiet, vnlesse I be fit for thy diet: wherin thou dost imitate Scyron and Procustes, who framing a bed of brasse to their owne bignes, caused it to be placed as a lodging for all passengers, insomuch that none could trauell that way, but hee was inforced to take measure of their shótes: if hee were too long for the bed, they cut off his legs for catching colde, it was no place for a lungis, if too short, they racked him at length, it was no pallet for a Dwarffe: and certes Philautus, they are no lesse to be disco̅mended for their crueltie, than thou for thy follie. For in like maner hast thou built a bedde in thine owne braines, wherein euerie one must be of thy length, if he loue, thou cuttest him shorter, eyther with some odde deuise, or graue co̅sell, swearing rather than thou wouldest not be beléeued, that Protagines portraied Venus with a Spunge sprinkled with sweet water, but if once she wrung it, it would drop blood: that her Ivorie combe woulde at the first tickle the haires, but at the last turne all the haires into Adders: so that nothing is more hatefull than loue. If hee loue not, thou stretchest out like a Wire-drawer, making a Wier as long as thy finger, longer than thine arme, pulling on with the Pincers like the shoemaker, a little shoe on a great foote, till thou cracke thy credit, as he doth his stitches, alledging that loue foloweth a good wit, as the shadow doth the bodie, and as requisite for a gentleman, as stéele in a weapon. A wit saiest thou, without loue, is like an egge without salt, and a Courtier void of affection, like salt without sauour. Then as one pleasing thy selfe in thine own humor, or playing with others for thine own pleasure, thou rollest all thy wits to sift loue from lust, as the Baker doth the Bran from the flower, bringing in Venus with a Mortéise vnder her foote, as fowle to harmes, her Chariot drawne with white Swannes, as the cognisance of Vesta, her birds to be Pidgions, noting pietie: with as manie inuentions to make Venus current, as the Ladies vse slights in Italie, to make themselues counterfait.

Thus with the Egyptian thou playest fast or loose, so that there is nothing more certaine than that thou wilt loue, and nothing more vncertaine then when, turning at one time thy taile to the wind, with the Hedgehog, and thy nose in the winde with the weathercock, in one gale both hoising saile and weighing Anker, with one breath making an allarum and a parly, discharging in the same instant, both a bullet and a false fire. Thou hast rackt me and curtald me, sometimes I was too long, sometimes too short, nowe too big, then too little, so that I must needs thinke thy bed monstrous, or my bodie, either thy braine out of temper, or my wits out of tune: insomuch as I can liken thy heade to Mercuries pipe, who with one stop caused Argus to stare and winke. If this fault be in thy nature, counsell can do little good, if in thy disease, Phisick can do lesse: for nature will haue her course, so that perswasions are needlesse, and such a maladie in the marrow, will neuer out of the bones, so that medicines are bootlesse.

Thou saist that all this is for loue, and that I being thy friend, thou art loth to winke at my follie: truly I say with Tully, with faire words thou shalt yet perswade mee: for experience teacheth mée, that straight trees haue crooked rootes, smoothe baites sharpe hookes, that the fairer the stone is in the Toades head, the more pestilent her poison is in her bowels: that talke the more it is seasoned with fine phrases, the lesse it sauoureth of true meaning. It is a mad Hare that will be caught with a Taber, & a foolish bird that flieth the laying salt on her taile, and a blind goose that commeth to the Foxes sermon. Euphues is not intangled with Philautus charmes. If all were in iest, it was too broad, weighing the place: if in earnest, too bad, considering the person: If to try thy wit, it was follie to be so: if thy friendship, malice to be so hastie. Hast thou not read since thy comming into England, a prettie discourse of one Phiola, concerning the rebuking of a friend: whose reasons, although they were but a few, yet were they sufficient, and if you desire more, I coulde rehearse infinite. But thou art like the Epicure, whose bellie is sooner filled then his eye: for hee coueteth to haue twentie dishes at his table, when he cannot digest one in his stomacke, and thou desirest manie reasons to be brought, when one might serue thy turne, thinking it no Rainbow that hath not all

colours.

colours, nor auncient armorie, that is not quartered with sundrie coates, nor perfect rules that haue not a thousand reasons: and of all the reasons, would thou wouldest follow but one, not to checke thy friend in a brauerie, knowing that rebukes ought not to wey a graine more of Salt then Suger: but to be so tempered, as like Pepper they might be hote in the mouth, but like Triacle, wholsome at the hart: so should they at the first make one blush, if hee were pale, and well considered, better, if hee were not past grace. If a friend offend, he is to be whipped with a good Horses rodde, who when her childe will not be still, gineth it together both the twig and the teate, and bringeth it a sleepe when it is wayward, as well with rocking it, as rating it.

The admonition of a true friend, should be like the practise of a wise Phisition, who wrappeth his sharpe pilles in Suger, or the cunning Chirurgion, who launcing the wound with an yron, immediatly applieth to it soft lint, or as mothers deale with their children for wormes, who put their bitter seedes into sweet Raysons, if this order had bene obserued in thy discourse, that interlasing sowre taunts with sugred counsaile, bearing as well a gentle raine, as using a hard snaffle, thou mightest haue done more with the whiske of a wand, then nowe thou canst with the pricke of a spur, and auoided that which nowe thou canst not, extreame unkindnes. But thou art like that kind Iudge which Propertius noteth, who condemning his friend, caused him for the more ease to be hanged with a silken twist: and thou like a friende, cuttest my throate with a rasor, not with a hatchet for my more honour. But why should I set downe the office of a friend, when thou like our Athenians, knowest what ỹ shouldest do, but like thē, neuer doest it.

Thou saist I eate mine owne words in praising women, no Philautus, I was neuer either so wicked or so witles to recant truths, or mistake colours. But this I say, that the Ladies in England, as far excell all other countries in vertue, as Venus doth all women in beautie. I flatter not those of whom I hope to reape benefite, neither yet so praise them, but that I think them women: there is no sword made of steele but hath iron, no fire made of wood but hath smoake, no wine made of grapes but hath lees, no woman created of flesh but hath faults; and if I lose thē Philautus, they deserue it.

But it grieueth not thée Philautus that they be faire, but that they are chaſt, neither doſt ỹ like me the worſe for commending theyr beautie: but thinkeſt they wil not loue thée well, becauſe ſo vertuous: wherein thou followeſt thoſe, who better eſteeme the ſight of the Roſe than the ſauour, preferring faire weedes before good hearbs, chooſing rather to weare a painted flower in their boſoms, thē to haue a wholſome roote, in their breathes, which reſembleth the faſhion of our Maidens in Italie, who buy that for ỹ beſt cloth that will weare whiteſt, not that will laſt longeſt. There is no more praiſe to be giuen to a faire face than to a falſe glaſſe, for as the one flattereth vs with a vaine ſhadowe, to make vs proude in our own conceits, ỹ other fedeth vs with an idle hope, to make vs peeuiſh in our contemplations. Chirurgions affirme, that a white veine beeing ſtriken, if at the firſt there ſpring out blood, it argueth a good conſtitution of bodie: and I think if a faire woman hauing heard the ſute of a louer, if ſhe bluſh at the firſt braunt, and ſhew her blood in her face, ſheweth a well diſpoſed minde: ſo as vertuous women I confeſſe, are to be choſen by the face, not whē they bluſh for the ſhame of ſome ſin committed, but for feare ſhe ſhould commit any, all women ſhould be as Cæſar would haue his wife, not onelie frée from ſin, but from ſuſpition. If ſuch be in the Engliſh Court, if I ſhould not praiſe them, then wouldeſt thou ſay, I care not for their vertue, and now I giue them their cōmendation, thou ſweareſt I loue them for their beautie: So that it is no leſſe labour to pleaſe thy minde, than a ſick mans mouth, who can reliſh nothing by ỹ taſt, not ỹ the fault is in the meat, but in his maladie, nor thou like of any thing in thy heade, not that there is any diſorder in my ſayings, but in thy ſences. Thou doſt laſt of al obiect that which ſilence might well reſolue, that I am faine from Prophets to poets, & returned againe with the dog to my vomit, which God knoweth is as far from truth, as I know thou art from wiſedome. What haue I done Philautus ſince my going from Naples to Athens, ſpeake no more then the truth, vtter no leſſe, flatter mee not to make me better then I am, belie mee not to make mee worſe, forge nothing of mallice, conceale nothing for loue: did I euer vſe any vnſeemely talk to corrupt youth? Tell me where: did I euer deceiue thoſe that put me in truſt? Tell me whom, haue I cōmit-

ted.

ted my fact worthy either of death or defame? Thou canſt not reckon what: haue I abuſed my ſelfe towards my ſuperiors, equals, or inferiors? I thinke thou canſt not deuiſe when, but as there is no woll ſo white, but the dier can make it black, no apple ſo ſweet but a cunning grafter can change it into a crab: ſo is ther no man ſo void of crime, that a ſpightfull tongue cannot make him to bee thought a caitife, yet commonlie it falleth out ſo well, that ỳ cloth weareth the better being died, and the apple eateth pleaſanter bæing grafted, and the innocent is more eſtæmed, and thriueth ſoner being enuied for vertue than belied for mallice. For as he ỳ ſtroke Iaſon on the ſtomacke thinking to kill him, brake his impoſtume with the blow, wherby he cured him: ſo oftentimes it fareth with thoſe that deale maliciouſly, who in ſtead of a ſword apply a ſalue, and thinking to be ones Priеſt, they become his Phiſition. But as the Traytor that clippeth the coyne of his Prince, maketh it lighter to be waied, not worſe to be touched: ſo hee that by ſiniſter reports ſæmeth to paire the credit of his friend, may make him lighter among the common ſort, who by weight oftentimes are deceiued with counterfaits, but nothing empaireth his good name with the wiſe, who try all gold by the touchſtone.

A ſtranger comming into the Capitoll of Rome, ſæing all the Gods to be engrauen, ſome in one ſtone, ſome in another, at the laſt he perceiued Vulcan to be wrought in Iuory, Venus to be carued in Ieat, which long time beholding with great delight, at the laſt he burſt into theſe words: neither can this white Iuory Vulcan make thæ a white Smith, neither this faire woman Ieate make thæ a faire ſtone. Whereby he noted, that no cunning could alter the nature of the one, nor no nature tranſ-forme the colour of the other. In like manner I ſay Philautus, although thou haue ſhadowed thy guiltleſſe life with a defamed counterfaite, yet ſhall not thy blacke Vulcan make either thy accuſations of force, or my innocencie faultie, neither ſhall the white Venus which thou haſt portraied vpon the black Ieat of thy mallice, make thy conditions amiable, for Vulcan cannot make Iuory black, nor Venus change the colour of Ieat, the one hauing receiued ſuch courſe by nature, the other ſuch force by vertue.

What cauſe haue I giuen thee to ſuſpect mee, and what occaſion

haſt thou not offered mee to deteſt thée? I was neuer wiſe enough to giue thée counſaile, yet euer willing to wiſh thée well, my welth ſmall to do thée good, yet readie to do my beſt, inſomuch as thou couldeſt neuer accuſe me of any diſcurteſie: vnleſſe it were in beeing more carefull of thée, than of my ſelfe.

But as all flowers that are in one Poſegay, are not of one nature, nor all rings that are worne vpon one hand, are not of one faſhion: ſo all friends that aſſociate at bed and boorde, are not of one diſpoſition. Scipio muſt haue a noble minde, Lælius an humble ſpirit: Titus muſt luſt after Sempronia, Gyſippus muſt leaue her: Damon muſt goe take order for his lands, Pithias muſt tarrie behind, as a pledge for his life: Philautus muſt do what he will, Euphues not what hee ſhould. But it may be, that as the ſight of diuers colours make diuers beaſts mad: ſo my preſence doth driue thee into thys melancholie. And ſeeing it is ſo, I will abſent my ſelfe, hire another lodging in London, and for a time giue my ſelfe to my booke, for I haue learned this by experience, though I be young, that bauens are knowne by the bands, Lyons by theyr clawes, Cocks by their combes, enuious mindes by theyr manners. Yate thée I wil not, and truſt thée I may not: thou knoweſt what a friend ſhould be, but y wilt neuer line to try what a friend is. Farewell Philautus, I wil not ſtay to heare thy reply, but leaue thée to thy luſt. Euphues carrieth this Poeſie written in his hand, and ingrauen in his heart. A faithfull friend is a wilfull foole. And ſo I taking leaue till I heare thée better minded: England ſhalbe my abode for a ſeaſon, depart when thou wilt, and againe farewell.

Euphues in a great rage departed, not ſuffering Philautus to anſwer one word, who ſtode in a maze after the ſpæch of Euphues: but taking courage by loue, went immediatly to the place where Camilla was dauncing, and there will I leaue him with a thouſand thoughts hammering in his head, and Euphues ſeeking a new Chamber, which by good friends hee quickly got, and there fell to his Pater Noſter, whers a while I will not trouble him in his prayers.

NOw you ſhall vnderſtand, that Philautus, furthered as wel by the opportunitie of the time, as the requeſts of certaine Gen-

tlemen

telmen his friends, was intreated to make one in a Maske, which Philautus perceiuing to be at the Gentlmans house where Camilla lay, assented as willing to goe, as hee desired to speede: and all things beeing in a readines they went with speede: where beeing welcommed, they daunced, Philautus taking Camilla by the hand, and as time serued, began to bord her on this manner.

It hath beene a custome faire Ladie, how commendable I will not dispute, how common you know, that Maskers do therefore couer their faces, that they may open their affections, and vnder the colour of a daunce discouer their whole desires: the benefite of which priuiledge, I will not vse, except you grant it, neither can you refuse except you breake it, I meane onely with questions to trie your wit, which shall neither touch your honour to aunswere, nor my honestie to aske. Camilla tooke him vp short, as one not to seeke how to reply, in this manner.

Gentleman, if you be lesse, you are to bold: if so, too broad: in claiming a custome, where there is no prescription. I knowe not your name, because you feare to vtter it, neither do I desire it: and you seeme to be ashamed of your face, els would you not hide it, neither do I long to see it: but as for custome, I was neuer so superstitious, that either I thought it treason to breake them, or reason to keepe them. As for the proouing of my wit, I had rather you shoulde account mee a fole by silence, than wise by aunswering: For such questions in these assemblies, moone suspition where there is no cause, and therefore are not to be resolued least there be cause.

Philautus, who euer as yet but plaied with the baite, was now stroke with the hooke, and no lesse delighted to heare her speake, than desirous to obtaine his suite, trained her by the bloud in this sort. If the patience of men, were not greater than the peruersnesse of women, I shoulde then fall from a question to a quarrell, for that I perceiue you drawe the counterfaite of that I woulde say, by the conceite of that you thinke others haue saide: but what soeuer the colour be, the picture is as it pleaseth the Painter, and what soeuer were pretented, the minde is as the hart doth intend. The skill of a cunning Archer is not knowne by the arrow which hee shooteth, but by the aime hee taketh: Neither a friendlie

affection

affection by the tong, but by the faith. Which if it be so, mee thinketh common curtesie should allow that, which you think to cut off by courtly coinesse, as one either to young to vnderstand, or obstinate to ouerthwart: your yeares shall excuse the one, and your honour pardon the other. And yet Ladie I am not of that faint mind, that though I winke at a flash of lightning, I dare not open mine eyes againe, or hauing once suffered a repulse, I should not dare to make fresh assault: he that striketh saile in a storme, hoiseth them higher in a calme, which maketh mee ẏ bolder to vtter that which you disdaine to heare, but as the Doue semeth angry, as though shee had a gall, yet yeeldeth at the last to delight: so Ladies pretend a great skirmish at the first, yet are wonne willinglie at the last. I meane therefore to tell you this, which is all, that I loue you: And so wringing her by the hand, he ended, she beginning as followeth.

GEntleman (I follow my first terme) which sheweth rather my modestie than your desert, seeing you resemble those which hauing once wet their feet, care not how deep they wade, or those that breaking the Ise, weigh not how farre they slip, thinking it lawfull, if one suffer you to goe awry, no shame to goe slipshod: if I should say nothing, than would you vaunt ẏ I am wone, for ẏ they that are silent, seeme to consent: if any thing, then would you boast that I would be wooed, or that Tarkels that come to Parlee, and women that delight in courting, are willing to yeeld. So ẏ I must either heare those things which I would not, & seeme to be taught by none, or to hold you talke which I should not, and run into the suspition of others. But certainlie, if you knewe how much your talke displeaseth me, and how little it should profit you, you would think the time as vainly lost in beginning your talk, as I account euer long vntill you end it. If you builde vpon custome, that Wooers haue libertie to speake what they should not, you shal know that women haue reason to make thē heare what they should not, and though you can vtter by your Wizard whatsoeuer it be without blushing, yet cannot I heare it without shame.

But I neuer looked for a better tale of so ill a face: you say a bad colour may make a good countenance: but he that conferreth your disordered discourse with your dishonned attire, may rightlie

say

say, that he neuer saw so crabbed a visage, nor heard so crooked a vaine. An Archer say you, is to be knowne by his aime, not by his arrow, but your aime is so ill, that if you knewe how far wide from the marke your shaft sticketh, you woulde hereafter rather breake your bow then bend it. If I be too young to vnderstand your destinies, it is a signe I cannot loke: if too obstinate, it is a token I will not: therefore for you to be displeased, it either needeth not or booteth not. Yet you goe farther, thinking to make a great vertue of your little valour, saying ỹ lightning may cause you winke, but it shal not strike you blind, that a storme may make you strike saile, but neuer cut the Mast, that a hote skirmish may cause you to retire, but neuer to run away: what your cunning is, I knowe not, but likelie it is your courage is great, yet haue I heard, that he that hath escaped burning with lightning, hath beene spoyled with thunder, and one that often hath missed drowning, hath been hanged once for al, and he that shrinketh from a bullet in ỹ maine battaile, hath beene stroken with a bill in the rereward. You fall from one thing to another, vsing no Decorũ, except this, that you studie to haue your discourse as farre voyde of sence, as your face is of fauour, to the end that your dis figured countenance, might supply the disorder of your ill couched sentences, among the which, you bring in a Doue without a gall, as farre from the matter you speake of, as you are from the maistrie you would haue, who although she cannot be angry with you in that she hath no gall, yet can she laugh at you because she hath a spleene.

I will end where you began, hoping you wil begin where I end, you let fall your question which I looked for, and pickt a quarrel which I thought nay of, and that is loue, but let her that is disposed to answer your quarrel, be curious to demaund your question. And thus Gentleman I desire you, all questions and other quarrels set apart, you thinke me a friend, so far forth as I can grant with modestie, or you require with good maners, and as a friend I wish you, that you blow no more this fire of loue, which wil waste you before it warme me, and make a coale in you before it kindle in me: if you think other wise, I can as well vse a shift to driue you off, as you did a shew to draw mee on. I haue answered your demaund, least you should argue me of cowardise, no otherwise then I might,

might, mine honour saued, and your name vnknowne.

By this time entered another Masque, but almost after the same manner, and onelie for Camillas loue, which Philautus quickly espied, and seeing his Camilla to be courted with so gallant a youth, departed, yet within a corner, to the end hee might decipher the Gentleman, whom he found to be one of the brauest youths in all England, called Surius: then wounded with griefe, he swounded with weakenes, and going to his Chamber, began a fresh to recount his miseries on this sort.

Ah miserable and accursed Philautus, the verie monster of nature, and spectacle of shame, if thou liue, thou shalt be despised: if thou die, not missed: if wowe, pointed at: if win, loathed: if lose, laughed at: bred either to liue in loue and be forsaken, or die with loue, and be forgotten.

Ah Camilla, would either I had bene borne without eyes, not to see thy beautie, or without eares not to heare thy wit, the one hath enflamed mee with a desire of Venus: the other with the gyftes of Pallas, both with the fire of loue: Loue, yea, loue Philautus, then the which nothing can happen vnto man more miserable. I perceiue now that the Chariot of the Sunne is for Phœbus, not for Phaeton, that Bucephalus will stoope to none but Alexander, that none can sound Mercuries Pipe but Orpheus, that none shall win Camillas liking but Surius: a Gentleman I confesse of greater birth then I, and yet I dare say, not of greater faith. It is he Philautus that will fleete all the fat from thy beard, in so much, that she will disdaine to looke vpon thee, if she but once thinke vpon him. It is he Philautus that hath wit to trie her, wealth to allure her, personage to entice her, and all things that either nature or Fortune can giue to win her.

For as the Phrigian harmonie, being moued to the Calenes, maketh a great noise, but being moued to Apollo, it is still and quiet; so the loue of Camilla desired of me, moueth I know not how manie discordes, but proued of Surius, it is calme and consenteth. It is not the sweet flower that Ladies desire, but the fairest, which maketh them weare that in their heads, wrought fourth with the needle, not brought forth by Nature: and in the like manner they account of that loue which Art can colour, not that the hart doth confesse:

selfe: wherein they imitate the Athenes (as Euphues often hath told mee) of Athens, who take more delight to see a fresh and fine colour, then to taste a sweete and wholesome syrrup. I, but howe knowest thou that Surius faith is not as great as thine, when thou art assured thy vertue is no lesse then his: He is wise, and that thou seest: valiant, and that thou feares: rich, and that thou lackest: fit to please her and displace thee, and without spite be it said, worthie to bee the one, and willing to attempt the other. Ah Camilla, Camilla, I know not whether I should more commend thy beauty or thy wit: neither can I tell whether thy lookes have wounded me more, or thy words. For they have wrought such an alteration in my spirits, that seeing thee silent, thy comlines maketh mee in a maze: and hearing thee speaking, thy wisedome maketh mee starke mad. I, but things above thy height, are to be loked at, not reached at. I, but if I should now end, I had beene better never to have begun. I, but time must weare away love, I, but time may winne it. Hard stones are pearced with soft drops, great Oakes hewen downe with manie blowes, the stonieſt hart mollified by continuall perswasions, or true perseuerance.

If deserts can nothing prevaile, I will practise deceites, and what faith cannot do, conjuring shall. What saist thou Philautus, canst thou imagine so great mischiefe against her thou lovest? Knowest thou not that Fish caught with medicines, and Women gotten with witch-craft, are never wholesome? No, no, the Fores wiles will never enter into the Lyons head, nor Medeas charmes into Philautus hart. I, but I have heard that extreamities are to be ded where the meane will not serve, and that as in love there is no measure of griefe, so there should be no ende of guile, of two mischiefes the least is to be chosen, and therefore I thinke it better to poyson her with the sweete baits of love, then to spoile my selfe with the bitter sting of death.

If she be obstinate, why should not I be desperate? If shee be voide of pitty, why should not I be voide of pietie? In the ruling of Empires, there is required as great policie as prowesse: in governing an estate, close cruelties doth more good then open clemencie: for the obtaining of a kingdome, as well mischiefe as mercie is to be practised. And then in the winning of my love, the verie image

of beautie, curtesie, and wit, shall I leaue any thing vnsought, vnattempted, vndone? He that desireth riches, must stretch the string that will not reach, and practise all kinds of getting. He that coueteth honour, and cannot climbe by the Ladder, must vse all colours of lustines. He that thirsteth for wine, must not care how he get it, but where he may get it: nor hee that is in loue be curious what meanes hee ought to vse, but readie to attempt ante: For slender affection do I thinke that, which either the feare of lawe, or care of religion may diminish. Fie Philautus, thine owne words condemne thee of wickednes: tush, the passions I sustaine, are neither to be quieted with counsell, nor eased by reason: therefore I am fullie resolued, either by Art to win her loue, or by dispaire to lose mine owne life.

I haue heard here in London of an Italian, cunning in Mathematike, named Pfellus, of whom in Italie I haue heard in such rases can do much by Magick, and will do all things for money: him will I assay, as well with gold as other good tornes, and I thinke there is nothing that can be wrought, but shall be wrought for guilt, or good will, or both. And in this rage, as one forgetting where he was, and whom he loued, he went immediatlie to seeke Phisick for that which onelie was to be found by Fortune.

HEre Gentlemen you may see into what open sinnes the heat of loue driueth man: especially, where one louing is in dispayre, either of his owne imperfection, or of his Ladies vertues to be beloued againe, which causeth man to attempt those things, that are contrarie to his owne mind, to religion, to honestie. What greater villanie can there be deuised, then to enquire of Sorcerers, Southsayers, Coniurers, or learned Clarkes, for the enioying of loue? But I will not reuell that here, which shall be conteined hereafter. Philautus hath soone found this Gentleman, who conducting him to his studie, and demaunding of him the cause of his comming, Philautus beginneth in this manner as one past shame to vnfolde his suit.

Maister Pfellus (and Countriman) I neither doubt of your cunning to satisfie my request, nor of your wisedome to conceale it, for were either of them wanting in you, it might turne me to trouble,

and

and your selfe to shewe. I haue heard of your learning, to be great in Magick, and somewhat in Phisicke, your experience in both to be exquisite, which caused me to seeke to you for a remedy of a certaine griefe, which by your meanes may be eased, or else no way cured.

And to the end such cures may be wrought, God hath stirred vp in all times Clarkes of great vertue, and in these our daies men of no small credite, among the which I haue heard no one more commended then you, which although happilie your modestie will denie, (for that the greatest Clarkes do commonly dissemble their knowledge) or your precisenes not graunt it, for running men are often more dangerous: yet the world dooth well know it, diuers haue tried it, and I must needs beleeue it.

Pfellus not suffering him to range, yet desirous to knowe his arrant, answered him thus.

GEntleman and Countriman as you say, and I beleeue, but of that hereafter: if you haue so great confidence in my conning, as you protest, it may be your strong imagination shall worke that in you, which my Art cannot, for it is a principle among vs, that a vehement thought is more available, than the vertue of our figures, formes, or characters. As for keping your counsel in things honest, it is no matter, and in cases vnlawfull, I will not meddle. And yet if it threaten no man harme, and may do you good, you shall finde my secresie to be great, though my science be smal, and therefore say on.

THere is not far hence a gentle woman, whom I haue long time loued, of honest Parents, great vertue, and singuler beautie, such a one as neither by Art I can describe, nor by seruice deserue, and yet because I haue heard many say, that where coueting must worke, the whole bodie must be coloured, this is her shape. She is a virgin of the age of eighteene yeeres, of stature neither too big or too low, and such was Iuno: her haire blacke, yet comly, and such had Læda: her eyes hasell, yet bright, and such were the lights of Venus. And although my skill in Phisiognomy be smal, yet in my iudgement shee was borne vnder Venus, her forehead, nose, lips,

and chiefe, for the hauing (as by such rules we geſſe) both a deſire to liue, and a good ſucceſſe in loue. In complexion a pure ſanguine, in condition a right Saint, ſildome giuen to play, often to prayer, the firſt letter of whoſe name (for that alſo is neceſſarie) is Camilla.

THis Ladie haue I ſerued long, and often ſued vnto, inſomuch that I haue melted like Waxe againſt the fire, and yet liued in the flame, with the Fly Phauſta. O Pſellus, the torments ſuſtained by her preſence, the griefes endured by her abſence, the pining thoughts in the day, the pineching dreames in the night, the dying life, the liuing death, the iealouſie at all times, and the diſpaire at this inſtant, can neither be vttered of me without floods of teares, nor heard of thee without greefe.

No Pſellus, not the tortures of hell, are either to be compared or ſpoken of, in the reſpect of my torments: for what they all had ſeuerallie, all that and more do I feele togither. Inſo much that with Siſiphus I role the ſtone euen to the top of the hill, when it tumbleth both it ſelfe and me into the bottome of hell, yet neuer ceaſing, I attempt to renue my labour, which was begun in death, and cannot end in life.

What drier thirſt could Tantalus endure then I, who haue almoſt euerie houre the drink I dare not taſt, and the meat I cannot eate? Inſomuch that I am tome vpon the wheele with Ixion, my liuer gnawne of the Vultures and Harpies: yea, my ſoule troubled euen with the vnſpeakeable paines of Megara, Tyſiphon, Alecto, which ſecret ſorrowes, although it were more meete to incloſe them in a Labyrinth, then to ſet them on a hill: yet where the minde is paſt hope, the face is paſt ſhame.

It fareth with me Pſellus as with the Oſtridge, who pricketh none but her ſelfe, which cauſeth her to run when ſhe would reſt, or as it doth with the Pellican, who ſtriketh blood out of her own bodie to do others good: or with the Woodcouer, who plucketh off her feathers in Winter, to keepe others from cold: or as with the Storke, who when ſhe is leaſt able, carrieth the greateſt burthen. So I practiſe all things that may hurt mee, to do her good, that neuer regardeth my paines, ſo far ſhe is from rewarding them. For

as it is impossible for the best Adamant to draw iron vnto it, if the Diamond be neere it, so is it not to be wished for that I with all my seruice, sute, deserts, and what else soeuer that may draw a Woman, would winne Camilla, as long as Surius, a precious stone in her eyes, and an eye sore in mine, be present, who doubt by her I knowe to well, and she him I feare me better: which loue will breede betweene vs such a deadly hatred, that being dead, our blod cannot be mingled together, like Florus and Ægisthus, and beeing burnt, the flames shall part like Polinices and Eteocles, such a mortall enmitie is kindled, that nothing can quench it but death: and death shal not end it. What counsell can you giue me in this case? what comfort? what hope? When Acontius coulde not perswade Cydippe to loue, he practised fraude. When Tarquinus couldc not win Lucretia by prayer, he vsed force. When the Gods could not obtaine their desires by sute, they turned themselues into newe shapes, leauing nothing vndone, for feare they should be vndone. The disease of loue Psellus is impatient, ỳ desire extreame, whose assaults neither the wise can resist by pollicie, nor the valiant by strength.

Iulius Cæsar, a noble Conqueror in war, a graue Counsailer in peace, after he had subdued France, Germanie, Spaine, Britanie, Italie, Thessalie, Ægipt, yea, entered with more fortunate successe then good fortune into Armenia, into Pontus, into Affrica, yeelded in his chiefest victories to loue, Psellus, as a thing fit for Cæsar, to be conquered all things sauing himselfe, and a deeper wound did the sonne of Cupid make, than the speares of his enemies.

Hannibal, no lesse valiant in armes, nor more fortunate in loue, hauing spoiled Ticinum, Trebia, Trasimenus, and Cannæ, submitted himselfe in Apulia to the loue of a woman, whose hate was a terrour to all men, and became so bewitched, that neither the feare of death, nor the desire of glory could remoue him from the lap of his Louer.

I omit Hercules, who was constrained to his distaffe for the desire of his loue, Leander, who ventured to crosse the Seas for Hero, Iphis that hanged himselfe, Piramus that killed himselfe, and infinite more which could not resist ỳ pore skirmishes of affection. And so farre hath this humour crept into the mind, that Biblis

loued

loued her Brother, Myrrha her Father, Canace her Nephew: in-somuch that there is no reason to be giuen for so strange a griefe, nor no remedie so vnlawfull, but it is to be sought for so monstrous a disease. My disease is strange, I my selfe a stranger, and my suite no lesse strange then my name, yet least I be tedious in a thing that requireth hast, giue eare to my tale.

I Haue heard oftentimes that in loue there are three things for to be vsed, if time serue, violence, if wealth be great, golde: if necessitie compell, sorcerie. But of these three but one can stand me in stead, the last, but not the least, which is able to worke the minds of all women like way, when the other can scarce wind them like a Withy.

Medicines there are that can bring it to passe, and men there are that haue some by potions, some by dreames, all by deceit, the examples were tedious to recite, and you know them, the means I come to learne, and you can giue them, which is the onely cause of my comming, and may be the occasion of my pleasure, and certainly the way both for your praise and profit. Whether it be an inchaunted leafe, a verse of Pythia, a figure of Amphion, a Character of Orchanes, an image of Venus, a branch of Sibillo, it killeth not. Let it be either the seedes of Medea, or the blood of Phillis, let it come by Oracle of Apollo, or by the prophecie of Tyresias, either by the intrailes of a Goate, or what els soeuer, I care not, or by all these in one, to make sure incantation, and spare not. If I winne my loue, you shall not lose your labour, and whether it redound to your great profit, I will not forget your paines. Let this potion be of such force, that she may burne in her desire, and delight in her distresse.

Onely in this case you either reueale my suite or denie it, you shall soone perceiue that Philautus will die as desperately in one minute, as hee hath liued three monthes carefully, and this your silence shall be my graue, if by your Oracle you cure not my griefe.

When he had thus ended, he looked so fearnestly vpon Picllos, that he wished him farther off, yet taking him by the hand, and walking into his Chamber, this good man began thus to answer him.

Gentleman,

GEntleman, if the inward ſpirit be not anſwerable to the outward ſpæch, or the thoughts of your heart agreeable to the words of your mouth, you ſhal breed to your ſelfe great diſcredite, and to me no ſmall diſquiet.

Do you think Gentleman, that the mind being created of God, can be ruled by man, or that any one can moue the hart but he that made it? But ſuch hath bæn the ſuperſtition of olde Women, and ſuch the folly of young men, that there could be nothing ſo vaine but the one would inuent, nor any thing ſo ſenceleſſe but the other would beleæue: which then brought youth into a foles paradiſe, and hath now caſt age into an open mockage. What the force of loue is, I haue knowne, what the effects haue bæn, I haue heard: yet could I neuer learne, that euer loue could be wone by the vertues of hearbs, ſtones, or words. And though many there haue bæn ſo wicked to ſæke ſuch meanes, yet was there neuer any ſo happy to finde them.

Parrhaſius painting Hopplytides, could neither make him that ranne to ſweat, nor the other that put off his Armor to breathe, adding this as it were for a note, No farther then colours: meaning, that to giue life, was not in his penſill, but in the Gods. And the like may be ſaide of vs, that giue our mindes to know the courſe of the Starres, the Planets, the whole Globe of heauen, the ſimples, the compounds, the bowels of the earth, that ſome thing wæ may geſſe by the outward ſhape, ſom thing by the nativity: but to wreſt the will of man, or to wreath his hart to our humors, it is not in the compaſſe of Art, but in the power of the moſt higheſt.

But for becauſe there haue bæn many without doubt that haue giuen credite to the vaine illuſions of Witches, or the fond inuentions of idle perſons, I will ſet down ſuch reaſons as I haue heard, and you will laugh at, ſo I hope I ſhal both ſatiſfie your mind, and make you a litle merry: for me thinketh there is nothing that can more delight, then to heare the things which haue no waight, to be thought to haue wrought wonders.

If you take Pepper, the ſæde of Nettle, and a little quantity of Pyretum, beaten or pounded all together, and put into Waine of two yeres old, whenſoeuer you drinke to Camilla, if ſhee loue you not, you loſe your labour. The roote is ſmall, but if your beleefe

be constant; you winne the goale: for this Receite standeth in a strong conceite.

Egges and honey blended with the Nuts of a Pine-tree, and laid to your left side, is of as great force when you looke vpon Camilla, to bewitch the mindo, as the Quintessence of a Stockfish is to nourish the body.

An hearbe there is called Anacamforitis, a strange name, and doubtlesse of a strange nature, for whosoeuer toucheth it, falleth in loue with the person shee next seeth. It groweth not in England, but heere you shal haue that which is not halfe so good, that wil doo as much good, and yet truly no more.

The hearbe Carisum moystened with the blood of a Lizard, and hanged about your neck, wil cause Camilla, (for her you loue best) to dreame of your seruices, sutes, desires, deserts, and whatsoeuer you would wish her to think of you, but being awaked, she shal not remember what she dreamed of. And this hearb is to be found in a Lake neere Boetia: of which water who so drinketh, shall bee caught in loue, but neuer finde the hearbe: and if he drink not, the hearbe is of no force.

There is in the Froggs side a bone called Apocyon, and in the head of a young Colt, a bonch named Hyppomanes, both so effectuall for the obtaining of loue, that who so getteth either of them, shal winne any that are willing: but so iniuriously hath both craft and nature dealt with young Gentlemen that seeke to gaine good will by these meanes, that the one is licked off before it can be gotten, the other breaketh as soone as it is touched. And yet vnlesse Hyppomanes be licked, it cannot worke, and except Apocycon be found, it is nothing worth.

I omit the Thistle Eringium, the hearbes Catanenci, and Pyruma, Iuba his Charito blephæton, and Orpheus Staphalinus, all of such vertue in cases of loue, that if Camilla should but taste any one of them in her mouth, shee would neuer let it goe out of her throate, least she should be poysoned: for well you know Gentleman that loue is a poyson, and therefore by poyson it must be maintained.

But I will not forget as it were the Welbiters of the Westerans, the beast Hiena, of whom there is no part so smale or so vile, but

but it serueth for their purpose: insomuch that they account Hiena their God that can do all, and their deuill that will do all.

If you take seauen haires of Hienas lippes, and carry them fiue daies in your teeth, or a peece of her skinne next your bare hart, or her belly girded to your left side, if Camilla suffer you not to obtaine your purpose, certainly she cannot chuse but thanke you for your paines.

And if you want medicines to win women, I haue yet more, the lunges of a Vulture, the ashes of Stellio, the left stone of a Cocke, the tongue of a Goose, the braine of a Cat, the last haire of a Wolues taile, things easie to be had, and commonly practised, so that I would not haue thee stand in doubt of thy Loue, when either a young Swallowe famished, or the shrowding sheete of a deere friend, or a waxen Taper that burnt at his feete, or the enchaunted needle that Medea hid in Iasons sleeue, are able not onely to make them desire loue, but also die for loue. Howe do you now Sir Philautus. If the least of these charmes be not sufficient for thee, all exorcismes and coniurations in the world will not serue thee.

You see Gentleman, into what blinde and grosse errors in olde time we were led, thinking euery old wiues tale to be a truth, and euery merry word, a very witchcraft. When the Egiptians fell from their God to the Priest Memphis, & the Grecians from their morral questions, to their disputations of Pyrrhus, and the Romans from religion to policy, then began all superstition to breede, and all impiety to blome, and to be so great they are both growne, that the one being then an infant, is now an Elephant, and the other being then a twig, is now a tree.

They inuented as many enchauntments for loue, as they did for the toth-ache: but he that hath tryed both, will say, that the best charme for a toth-ache is to pull out the toth, and the best remedy for loue, to weare it out. If incantations or potions, or amorous sayings could haue preuailed, Circes would neuer haue lost Vlisses, nor Phædra Hippolitus, nor Phillis Demophoon. If coniurations, Characters, Circles, Figures, Fiends, or Furies, might haue wrought any thing in loue, Medea would neuer haue suffered Iason to alter his mind. If the syrups of Micaonias, or the verses

of Æneas or the Satyres of Dipsas, were of force to moue the mind, they all three would not haue beene martired with the torments of loue. No, no, Philautus, thou maist well poyson Camilla with such drogges, but neuer perswade her: for I confesse that such hearbs may alter the body from strength to weakenes, but to thinke that they can moue the mind from vertue to vice, from chastity to lust, I am not so simple to beleeue, neither would I haue thee so sinfull as to doo it.

Lucilla ministring an amorous potion vnto her husband Lucretius, procured his death, whose life she onely desired.

Aristotle noteth one, that being inflamed with the loue of a faire Lady, thought by medicine to procure his blisse, and wrought in the end his bane: so was Caligula slaine of Cæsonia, & Lucius Lucullus of Calistine. Perswade thy selfe Philautus, that to vse hearbs to winne loue, wil weaken thy body, and to think that hearbs can further, doth hurt the soule: for as great force haue they in such cases, as noble men thought them to haue in the olde time. Achimenius the hearb was of such force, that it was thought if it were throwne into the battaile, it would make all the Souldiours tremble: but where was it when the Humbri and Tentoni were exiled by warre, where grew Achimenius then, one of whose leaues would haue saued a thousand lines.

The Kings of Persia gaue their Souldiours the Planet Latace, which who so had, should haue plenty of meats, and money, and men, and all things: but why did the Souldiours of Cæsar endure such famine in Pharsalia, if one hearbe might haue eased so many harts? Where is Balis that Iuba so commendeth, the which could call the dead to life, and yet he himselfe died?

Democritus made a confection, that whosoeuer drank it, should haue a faire, a fortunate, and a good child. Why did not the Persian Kings swill this Nectar, hauing such deformed and vnhappy issue? Cato was of that mind, that three enchaunted words could heale the eye-sight: and Varro that a verse of Sibilla could ease the gout; yet the one was faine to vse running water, which was but a colde medicine, the other patience, which was but a dry plaister.

I would not haue thee think Philautus, that loue is to be obtained by such meanes, but only by Faith, Vertue, & Constancie. Phillip

King

King of Macedon, casting his eye vpon a faire virgin, became enamoured, which Olimpias his wife perceauing, thought him to be inchaunted, and caused one of her seruants to bring the Mayden vnto her, whom she thought to thrust both to exile and shame: but viewing her faire face without blemish, her chast eyes without glaunncing, her modest countenance, her sober and womanly behauiour, finding also her vertues to be no lesse then her beauty, she said, In my selfe there are charmes, meaning: that there was no greater enchauntment in loue then temperance, wisedome, and chastity. Fond therefore is the opinion of those, that think the mind to be tied to Magick, and the practise of those filthy that take those meanes. Loue dwelleth in the minde, in the will, and in the hart, which neither Coniurer nor Phisick can alter. For as credible it is that Cupid shooteth his arrowe, and hitteth the heart, as that hearbs haue the force to bewitch the heart, onely this difference there is, that the one was a fiction of Poetry, the other of superstition. The wil is placed in the soule, and who can enter there but he that created the soule?

No, no Gentleman, whatsoeuer you haue heard touching this, beleeue nothing: for they (in mine opinion) which imagine that the minde is either by incantation, or exrantation to be ruled, are as far from truth as the East from the West, and as neere impiety against God, as they are to shame among men, and so contrary is it to the profession of a Christian, as Paganisme. Suffer not your selfe to be led with that vile conceite, practise in your loue all kind of loyalty. Be not mute, nor full of babble: be sober, but auoyde sullennesse: vse no kinde of ryot, either by banqueting, which procureth surfets, nor in attire, which hatcheth beggery. If you think wel of your wit, be alwaies pleasant: if ill, be often silent: in the one, thy talke shal procure thee sharpe, in the other, thy modesty wise. All fish are not caught with flies, all women are not allured with personage. Frame Letters, Ditties, Musick, and all meanes that honesty may allow: for her wooeth wel that meaneth no ill, and heespæedeth sooner that speaketh what he should, then he that vttereth what he wil. Beleeue me *Philautus*, I am now olde, yet haue I in my head a loue toth, & in my mind, there is nothing that more pearceth the hart of a beautifull Lady, then writing, where

thou maiſt ſo ſet downe thy paſſions, and her perfection, as ſhe ſhal haue cauſe to thinke well of thee, and better of her ſelfe: but yet ſo warily, as neither thou ſeeme to praiſe her too much, or debaſe thy ſelfe too lowly: for if thou flatter them without meane, they loath, and if thou make of thy ſelfe aboue reaſon, they laugh at it: temper thy words ſo well, and place euery ſentence ſo wiſely, as it may be hard for her to iudge, whether thy loue be more faithfull, or her beauty amiable. Lyons fawne when they are clawed, Tygars ſtoope when they are tickled; Bucephalus lieth downe when he is curried, women yeeld when they are courted. This is the poyſon Philautus, the enchantment, the potion, that creepeth by ſleight into the minde of a woman, & catcheth her by aſſurance, better then the fond deuiſes of olde dreames, as an Apple with an Aue Maria, or a Hazel wand of a yeare old, Croſſes with fire characters, or the picture of Venus in Virgin Waxe, or the Image of Camilla vpon a Moulwarps ſkin. It is not once mentioned in the Engliſh Court, nor ſo much as thought of in any ones conſcience, that loue can be procured by ſuch meanes, or that any can imagine ſuch miſchiefe, and yet I feare me it is too common in our Country, whereby they incur hate of euery one, and loue of none.

Touching my cunning in any vile deuices of Magicke, it was neuer my ſtudy, onely ſome delight I take in the Mathematicks, which made me knowne of more then I would, and of more then think well of me, although I neuer hurt or hindered any. But be thou quiet Philautus, and vſe thoſe meanes that may win thy loue, not thoſe that may ſhorten her life, and if I can any wayes ſtand thee in ſtead, vſe me as thy poore friend & Countriman, harme will I doe thee none, good I cannot. My acquaintance in Court is ſmal, and therefore my dealings about the Court ſhal be few, for I loue to ſtand a loofe from Ioues lightning. Fire giueth light to things far of, and burneth that which is next to it. The Court ſhineth to me that come not there, but ſingeth thoſe that do well there. Onely my counſell vſe, that is in writing, and me thou ſhalt finde ſecret, wiſhing thee alwayes fortunate, and if thou make me partaker of thy ſucceſſe, it ſhal not turne to thy greefe, but as much as in me lieth, I will further thee. When he had finiſhed this diſcourſe, Philautus liked very well of it, and thus replied.

Well Psellus, thou hast wrought that in me, which thou wishest, for if the baites that are laid for beauty be so ridiculous, I thinke it of as great effect in loue, to vse a plaister as a potion. I now vtterly dissent from those that imagine Magick to be the meanes, and consent with thee that thinkest Letters to be: which I will vse. And now I spæd I wil tell thee, in the meane season pardon me, if I vse no longer aunswere, for wel you know, that he that hath the fit of an Ague vpon him, hath no wit to talke, but to tumble, and loue pinching me, I haue more desire to chew vpon melancholy, then to dispute vpon Magick: but hereafter I will make repaire vnto you, and what I now giue you in thanks, I wil then requite with amends.

Thus these two Countrimen parted with certaine Italian embracings and tearmes of curtesie, more then common, Philautus we shal finde in his lodging, Psellus for wil leane in his study, the one musing of his Loue, the other of his learning.

HEere Gentlewomen you may see howe subtilly men seeke to intrap you, when scornfully you go about to reiect them, thinking it not vnlawfull to vse Art when they perceiue you obstinate, their dealings I will not allow, neither can I excuse them, yet what should be the cause of both, I can gesse.

When Phydias first painted, they vsed no colours but blacke, white, red, and yellow, Zeuxis added greene, and eury one inuented a new shadowing, vntil at last it came to this passe, that her in painting deserued most praise that could set downe most colours, whereby there was more contention to finde out the colour then the counterfaite, and greater emulation for verity in shewe, then workmanship in substance.

In the like manner hath it fallen out in loue, where Adam wooed, there was no policy but plaine dealing, in colours not distinct and white, affection was measured by faith, not by fancy, he was not curious, nor Eue cruell, he was not enamoured of her beautie, nor she allured by his personage: and yet then was there the fairest woman in the world, and the properest man. Since that time, euery Louer hath put to a link, and made of a rude, a chaine, and an odde corner, and frowne of a playne Alley, a crooked knot,

knot, and of Venus Temple, Dedalus Labozinth. One curleth his haire, thinking loue to be moued with faire lokes, another layeth all his liuing vpon his back, iudging that Women are wedded in bzanery: some vse discourses of loue to kindle affection: some Dities to allure the minde: some Letters to stir the appetite, diuers sighing to pzoue their manhode: sundzy sighing to shewe their maladies: many attempt with shewes to please their Ladies eies, not few with Musicke to entice the eare: insomuch that there is moze strife now who shal be the finest louer, than who is the faithfullest.

This causeth you Gentlewomen to pick out those that can court you, not those that loue you, & he is accounted the best in your conceites, that vseth most colours, not that sheweth greatest curtesie. A plaine tale of faith you laugh at, a picked discourse of fancy you merpaile at, condemning the simplicity of truth, and pzeferring singularity of deceite: wherein you resemble those fishes that rather swallow a faire bait with a sharpe hooke, then a foule wozme breeding in the mud.

Hereof it commeth, that true Louers receauing a flout for their faith, and a mock for their good meaning, are inforced to take such meanes as might compell you, whiles you knowing impossible, maketh you the moze disdainfull, and them the moze desperate. This then is my counsaile, that you take your Louers like friends, and chuse them by their faith, not by the shew, but by the sound, neither by the weight, but by the touch as you bie golde: so that you be pzaised as much for vertue as beauty. But returne we againe to Philautus, who thus began to debate with himselfe.

WHat hast thou doone Philautus, in seeking to winne her that thou desirest to winne? with what face canst thou looke on her that thou soughtest to loose? ah Philautus, thou hast set thy good name in question, and put thy life into hazard, hauing neither care of thine owne credite nor her honour. Is this the loue thou pretendest, which is worse then hate? Dost not thou seeke to poyson her that meanest pinch thee? Well why do I recount those things which are past, and repent? I will now to consider what I must doe, and what I would haue done. Follies past shall bee

worne out with faith to come, and my death shall shew my desire. Write Philautus, what saist thou? write, no, no, thy rude stile wil bewray thine estate, and thy rash attempt will purchase thy overthrow. Venus delighteth to heare none but Mercurie, Pallas will be stolne of none but Vlisses, it must be a smoth tongue & a swéete tale that can inchaunt Vesta.

Besides that, I dare not trust a messenger to carrie it, nor her to reade it, least in shewing my Letter she disclose my loue, & then shall I be pointed at of those that hate me, and pitied of those that like me: of her scorned, of all talked of. No Philautus, be not thou the by-word of the common people, rather suffer death by silence, then derision by writing.

I, but it is better to reueale thy loue thē conceale it, thou knowest not what bitter poison lieth in swéet words, remember Psellus, who by experience hath tried, that in loue one Letter is of more force then a thousand lokes. If thy like writings, they read them often, if dislike them, runne them ouer once: and this is certaine, that she that readeth such toies, will also aunswere them. Onelie this, be secrete in conueiance, which is the thing they chiefest desire. Then write Philautus, write: hee that feareth euerie bush, must neuer goe a birding, hee that casteth all doubts, shall neuer be resolued in anie thing. And this assure thy selfe, that be thy letter neuer so rude and barbarous, she will read it, and be it neuer so louing, shee will not shewe it, which were a thing contrary to her honour, and the next waie to call her honestie into question. For thou hast heard, yea, and thy selfe knowest, that Ladies ỹ vaunt of their Letters, are accounted in Italie counterfait, and in England they are not thought currant.

Thus Philautus determined, hab nab to sende his Letter, flattering himselfe with the successe which he to himselfe fained: and after long musing, he thus began to frame ỹ minister of his loue.

To the faireſt Camilla.

HArd is the choice faire Ladie, when one is compelled either by silence to die with griefe, or by writing to liue with shame, but so swéet is the desire of life, and so sharpe are the passions of loue, that I am enforced to preferre an vnsamelie suite before an vn-

timely death. Loth I haue bene to speake, and in dispaire to spéd, the one proceéding of mine owne cowardice, the other of thy crueltie. If thou enquire my name, I am the same Philautus, which for thy sake of late came disguised in a Maske, pleading custome for a priuiledge, and curtesie for a pardon. The same Philautus which then in secrete tearmes coloured my loue, and nowe with bitter teares bewray it. If thou nothing esteeme the brinish water that falleth from mine eies, I would thou couldest sée ỹ warme blood that droppeth from my hart. Oftentimes I haue bene in thy companie, where easilie thou mightest haue perceiued my wanne cheekes, my hollowe eyes, my scalding sighes, my trembling tongue, to foreshew that then which I confesse now. Then consider with thy selfe Camilla, the plight I am in by desire, and the perrill I am like to fall into by deniall.

To recount the sorrowes I sustaine, or the seruice I haue vowed, would rather breéde in thée an admiration then a beléefe: onelie this I adde for the time, which the end shal try for a truth, that if thy aunswere be sharpe, my life will be short, so farre hath loue wrought in my pining and almost consumed bodie, that thou onlie maist breathe into me a newe life, or bereaue me of the old. Thou art to weigh, not how long I haue loued thée, but how faithfullie, neither to examine the worthines of my person, but the extremities of my passions: so preferring my deserts before the length of time, and my disease before the greatnes of my birth, thou wilt either yéeld with equitie, or denie with reason, of both the which, although the greatest be on my side, yet the least shal not dislike me, for that I haue alwaies founde in thée a minde neither repugnant to right, nor voide of reason.

If thou wouldest but permit mee to talke with thée, or by writing suffer me at large to discourse with thee, I doubt not but that both the cause of my loue would be beleeued, and the extremity rewarded, both proceéding of thy beautie and vertue, the one able to allure, the other ready to pittie. Thou must not thinke that God hath bestowed those rare gifts vpon thée to kill those ỹ are caught, but to cure them. Those ỹ are stung of the Scorpion, are healed of the Scorpion, the fire that burneth, taketh away the heate of the burne. The Spyder *Phalangium* that poysoneth doth with her

skinne

ſkinne make a plaiſter for poyſon, and ſhall thy beautie, which is of force to winne all with loue, be of the crueltie to wound anie to death? No Camilla, I no leſſe delight in thy faire face, then take pleaſure in thy good conditions, aſſuring my ſelfe that for affection without luſt, thou wilt not render malice without cauſe.

I omit my care to thy conſideration, expecting thy Letter, eyther as a cullíſe to preſerue, or as a ſword to deſtroy, either as Antidotum, or as Aconitum: If thou delude me, thou ſhalt not long triumph ouer me liuing, and ſmall will thy glorie be when I am dead. And I end.

Thine euer, though he be
neuer thine, *Philautus.*

THis Letter being ended, he ſtudied how it might be conueyed, knowing it to be no leſſe perrilous to truſt thoſe hee knewe not in ſo weightie a caſe, then difficult for himſelfe to haue opportunitie to deliuer it in ſo ſuſpitious a cõpanie: At ỳ laſt, taking out of his cloſſet a faire Pomgranat, and pulling all the kirnels out of it, he wrapped his Letter in it, cloſing the toppe of it finely, that it could not be perceiued, whether Nature againe had knit it of purpoſe to further him, or his arte had ouercome Natures cunning. Thys Pomgranat he toke, bæing himſelfe both meſſenger of his Letter, and the Gaiſter, and inſinuating himſelfe into the companie of the Gentlewomen, among whom was alſo Camilla, he was welcommed, as well for that he had bæne long time abſent, as for that he was at all times pleaſant: much good cõmunication was there touching many matters, which hære to inſert, were neither conuenient, ſæing it doth not concerne the hiſtorie, nor expedient, ſæing it is nothing to the deliuerie of *Philautus* Letter. But this it fell out in the end, Camilla whether longing for ſo faire a Pomgranat, or willed to aſke it, yet loth to require it, ſhee ſuddainlie complained of an old diſeaſe, where-with ſhe many times felt her ſelfe grieued, which was an extreame heate in the ſtomack, which aduantage *Philautus* marking, would not let ſlippe when it was purpoſely ſpoken, that ſhe ſhould not giue him the ſlip, & therefore

as one glad to haue ſo conuenient a time to offer both his dutie and his deuotion, he began thus.

I Haue heard Camilla of Phiſitions, that there is nothing either more comfortable or more profitable for ẏ ſtomacke or inflamed Liuer, then a Pomgranat, which if it be true, I am glad that I came in ſo good time with a medicine, ſeeing you were in ſo ill a time ſurpriſed with your maladie: and verilie this will I ſay, that there is not one kirnell, but it is able both to eaſe your paine, and to double your pleaſure, and with that hee gaue it to her, deſiring that as ſhee felt the working of the potion, ſo ſhe would conſider of the Phiſition.

Camilla with a ſmiling countenaunce, neither ſuſpecting the craft nor the conueier, aunſwered him with theſe thanks.

I thanke you Gentleman, as much for your counſell as your curteſie, and if your cunning be aunſwerable to either of them, I will make you amends for all them: yet I will not open ſo faire a fruite as this is, vntill I feele the paine that I ſo much feare. As you pleaſe quoth Philautus, yet if euerie morning you take one kirnell, it is the way to preuent your diſeaſe, and me thinks that you ſhould be as carefull to worke meanes before it come, that you haue it not, as to vſe meanes to expell it when you haue it.

I am content, aunſwered Camilla, to trie your Phiſick, which as I know it can do mee no great harme, ſo it may do mee much good.

In truth ſaid one of the Gentlewomen then preſent, I perceiue this Gentleman is not onelie cunning in Phiſicke, but alſo verie carefull for his patient.

It behoueth (quoth Philautus) that hee that miniſtreth to a Ladie, be as deſirous of her health, as his owne credite, for that there redoũdeth more praiſe to the Phiſition ẏ hath a care to his charge, then to him that hath onelie a ſhew of his Art. And I truſt Camilla wil better accept of the good wil I haue to rid her of her diſeaſe, then the gift, which muſt worke the effect.

Otherwiſe quoth Camilla, I were verie much to blame, knowing that in manie, the behauiour of the man hath wrought more then the force of the medicine. For I woulde alwaies haue my

Phiſition

Phiſition of a cheerfull countenaunce, pleaſantlie conceited, and well proportioned: that hee might haue his ſharpe potions mixed with ſweet counſaile, and his ſower druggs mittigated with merrie diſcourſes. And this is the cauſe that in olde time they painted the God of Phiſicke, not like Saturne, but Æſculapius, of a good complexion, fine wit, and excellent conſtitution. For this I know by experience, though I be but young to learne, and haue not often bæne ſicke, that the ſight of a pleaſant and quick-witted Phiſition, hath remoued that from my hart with talke, that he could not with all his Treacle.

That might well be, aunſwered Philautus, for the man that wrought the cure, did perchaunce cauſe the diſeaſe, and ſo ſecrete might the griefe be, that none could heale you but he that hurt you neither was your hart to be eaſed with any inward potion, but by ſome outward perſwaſion: and then it is no meruaile if the miniſtring of a few words were more auailable then Methridate.

Well Gentleman, ſaid Camilla, I will neither diſpute in Phiſicke wherein I haue no ſkill, neither aunſwere you to your leaſt ſurmiſes which you ſeeme to leuell at, but thanking you once againe both for your gift and good will, wee will vſe other communication, not forgetting to aſke for your friend Euphues, who hath not long time bæne where hee might haue bæne welcommed at all times, and that he came not with you at this time, wee both maruaile, and would faine know.

This queſtion ſo earneſtlie aſked of Camilla, and ſo hardly to be anſwered of Philautus, nipped him in the head, notwithſtanding, leaſt he ſhould ſeeme by long ſilence to incurre ſome ſuſpition, hee thought a bad excuſe better then none at all, ſaying, that Euphues was now a daies become ſo ſtudious, (or as he tearmed it, ſuperſtitious) that he could not himſelfe ſo much as haue his companie. Belike, quoth Camilla, he either eſpied ſome newe faultes in the women of England, whereby hee ſeeketh to abſent himſelfe, or ſome old haunt that will cauſe him to foile himſelfe. Not ſo, aunſwered Philautus, and yet that it was ſaid ſo, I will tell him.

Thus after much conference, many queſtions, and long time ſpent, Philautus toke his leaue, and beeing in his Chamber, wee will there leaue him, with ſuch cogitations as they commonlie

haue, that eyther attend the ſentence of life or death at the barre, or the aunſwere of hope or diſpaire of their loues, which none can ſet downe but he that hath them, for that they are not to be vttered by the coniecture of one that would imagine what they ſhould be, but by him that knoweth what they are.

Camilla, the next morning opened the Pomgranat, and ſaw the Letter, which reading, pondering and peruſing, ſhee fell into a thouſand contrarieties, whether it were beſt to anſwere it or not, at the laſt, inflamed with a kind of choller, for that ſhe knewe not what belonged to the perplexities of a louer, ſhe requited his fraud and loue with anger and hate, in theſe tearmes or the like.

*To Philautus.*

I Did long time debate with my ſelfe *Philautus*, whether it might ſtand with mine honour to ſende thée an aunſwere, for comparing my place with my perſon, me thought thy boldnes more then eyther good manners in thée would permit, or I with modeſtie could ſuffer: yet at the laſt, caſting with my ſelfe that the heate of thy loue might cleane be raced with the coldneſſe of thy Letter, I thought it good to commit an inconuenience, that it might preuent a miſchiefe, chooſing rather to cut thée off ſhort by rigour, then to giue thee any iote of hope by ſilence. Greene ſores are to be dreſſed roughlie, leaſt they feſter, Tettars to bee drawne in ỹ beginning, leaſt they ſpread: Ring-wormes to be annointed whẽ they firſt appeare, leaſt they compaſſe the whole body, and the aſſaults of loue to be beaten backe at the firſt ſiedge, leaſt they vndermine at the ſecond. Fire is to be quenched in the ſparke, Weedes are to be rooted in the bud, follies in the bloſſome.

Thinking this morning to try my Phiſicke, I perceiued thy fraude, inſomuch that the kirnill that ſhoulde haue cooled my ſtomack with moyſtnes, hath kindled it with chollar, making a flaming fire where it founde but hote imbers, conuerting like the Spyder, a ſweet flower into a bitter poyſon. I am not *Philautus* an Italian Ladie, who commonlie are wooed with leaſings, and wonne with luſt, entangled with deceit, and enioyed with delight, caught with ſinne, and caſt off with ſhame.

For

For mine owne part, I am too young to knowe the passions of a Louer, and too wise to beléeue them, and so far from trusting anie, that I suspect all: not that there is in euery one practise to deceiue, but there wanteth in me a capacitie to conceiue.

Séeke not then *Philautus* to make the tender twigge crooked by Art, which might haue growne straight by nature. Corne is not to be gathered in the blade, but in the eare, nor fruite to be pulled from the trée when it is gréene, but when it is mellow, nor grapes to be cut for the presse when they first rise, but when they are full ripe: nor young Ladies to be sued vnto, that are fitter for a rodde then a husband, and méeter to beare blowes then children. You must not think of vs as of those in your owne country, that no sooner are out of their cradle but they are sent to the Court, and wooed sometimes before they are weaned, which bringeth both the Nation and their names, not into question onely of dishonestie, but into obloquie.

This I would haue thée to take for a flat aunswere, that I neyther meane to loue thee, nor hereafter if thou follow thy suite, to heare thée. Thy first practise in the Maske I did not allowe, the second by thy writing I mislike: if thou attempt the third means, thou wilt enforce me to vtter that, which modestie nowe maketh me to conceale. If thy good will be so great as thou tellest, séeke to mittigate it by reason, or time, I thanke thee for it, but I cannot requite it, vnlesse thou either were not *Philautus*, or I not *Camilla*. Thus pardoning thy boldnes vpon condition, & resting thy friend if thou rest thy suite, I end.

Neither thine, nor her owne
Camilla.

This Letter Camilla stitched in an Italian *Petrarcke*, which she had, determining at the next comming of *Philautus* to deliuer it, vnder the pretence of asking some question, or the vnderstanding of some word.

*Philautus* attending hourely the successe of his loue, made his repaire according to his accustomable vse, and finding the gentlewomen sitting in an Arbour, saluted thē curteously: not forgetting

to

to be inquiſitiue how Camilla was eaſed by his pomgranat, which oftentimes aſking of her, ſhe anſwered him thus.

In faith Philautus it had a faire coate but a rotten kirnil, which ſo much offended my weake ſtomacke, that the very ſight cauſed me to lothe it, and the ſent to throw it into the fire.

I am ſorie, quoth Philautus, (who ſpake no leſſe then truth) that the medicine could not worke that which my minde wiſhed, and with that ſtood as one in a traunce, which Camilla perceiuing, thought beſt to rub no more on the gall, leaſt ỹ ſtanders by ſhould eſpie where Philautus ſhee wroong him.

Well, ſaid Camilla, let it goe, I muſt impute it to my ill fortune, that where I looked for a reſtoritie, I found a conſumption: and with that ſhee drew out her Petrarck, requeſting him to conſter her a leſſon, hoping his learning wold be better for a Schoolmaiſter, then his luck for a Phiſition. Thus walking in the Allie, ſhe liſtened to his conſtruction, who turning the Booke, found where the Letter was incloſed, and diſſembling that he ſuſpected, he ſaid he would kéepe her Petrarck till the morning, do you quoth Camilla.

With that the Gentlewomen cluſtred about them both, either to heare how cunning Philautus could conſter, or how readily Camilla could conceiue. It fell out, that they turned to ſuch a place as turned them all to a blanck, where it was reaſoned, whether loue came at the ſuddaine view of beauty, or by long experience of vertue: a long diſputation was like to inſue, had not Camilla cut it off before they could ioyne iſſue, as one not willing in the companie of Philautus either to talke of loue or thinke of loue: leaſt eyther hee ſhould ſuſpect ſhee had béene woed, or might be wonne, which was not done ſo cloſelie but it was perceiued of Philautus, though diſſembled.

Thus after manie words they went to their dinner, where I omit their Table-talke, leaſt I looſe mine.

After their repaſt Surius came in with a great traine, which lightned Camillas hart, and was a dagger to Philautus breſt, who tarried no longer then he had leiſure to take his leaue, either deſirous to reade his Ladies aunſwere, or not willing to enioy Surius his company, whom alſo I wil now forſake, and follow Philautus,

to heare how his minde is quieted with Camilla curtesie, Philautus no sooner entred his Chamber, but he reade her Letter, which wrought such skirmishes in his minde, that hee had almost forgot reason, falling into the olde vaine of his rage in this manner. Ah cruell Camilla, & accursed Philautus. I see now that it fareth with thee as it doth with the Harpey, which having made one astonied with her faire sight, turneth him into a stone with her venimous sauour, and with me as it doth with those that view the Basiliske, whose eyes procure delight to the loker at the first glaunce, and death at the second sight.

Is this the curtesie of England towards Strangers, to intreat them so dispightfully? Is my good will not onely reiected without cause, but also disdained without colour? I, but Philautus praise at thy parting: if she had not liked thee, she would neuer haue answered thee. Knowest thou not that where they loue much, they dissemble most, that as foule wether commeth after a foule storm, so sweet termes succéde sower taunts. Assay once againe Philautus, by Letters to win her loue, and follow not the vnkind Hound, who leaueth the sent because he is rated, or the bastard Spaniell, which being once rebuked, neuer retrieueth his game. Let Atlanta runne neuer so swiftly, she will loke back vpon Hyppomanes: let Medea be as cruell as a fiend to all Gentlemen, shee will at the last respect Iason.

A deniall at the first is accounted a graunt, a gentle answere a mockery. Ladies vse their Louers as the Storke doth her young ones, who picketh them till they bleed with her bill, and then healeth them with her tongue. Cupid himselfe must spend one arrow, and thinkest thou to spéde with one Letter? No, no Philautus, he that loketh to haue cleere water must digge deepe, he that longeth for sweet Musicke, must set his strings at the highest, he that seeketh to win his loue, must stretch his labour and hazard his life. Venus dwelleth Lyons in the folde, and Lambes in the Chamber, Eagles at the assault, and Foxes in counsaile, so that thou must be hardy in thy pursute, and make in diuers ventebus in obtaining, and wise in concealing: so shalt thou win that with praise, which other wise thou wilt lose with perilles. Faint hart Philautus neither winneth Castle nor Lady: therefore enioye all things that

shall happen with patience, and pursue with diligence: thy fortune is to be tried, not by the accidents, but by the end.

Thus Gentlewomen, Philautus resembleth the Viper, who being stricken with a Reede, lieth as it were dead, but striken the second time, recouereth his strength: hauing his answere at the first in a Maske, he was almost amazed, and now againe denied, hee is animated: presuming thus much vpon the good disposition and kindnes of Women, that the higher they sit, the lower they loke, and the more they seeme at the first to loath, the more they loue at the last. Whose iudgement as I am not altogether to allow, so can I not in some respect mislike. For in this they resemble the Crocodile, who when one approcheth neere vnto him, gathereth vp himselfe into a roundnes of a Ball, but running from him, stretcheth himselfe into the length of a Tree.

The willing resistance of women, was the cause that made Arelius (whose Art was only to draw Women) to paint Venus Cnydia, catching at the Bull with her hand, which she seemed to spurne at with her foote. And in this point they are not vnlike vnto the Pyrre Tree, which being burn, gathereth in his sap: but not moued, poureth it out like syrope. Women are neuer more coy then when they are beloued, yet in their mindes neuer lesse constant: seeming to tie themselues to the Mast of the ship with Vlisses when they are wooed, with a strong Cable, which being well discerned, is a twine thred: throwing a stone at the head of him, vnto whom immediatly they cast forth an Apple: of which their gentle nature Philautus being perswaded, followed his sute againe in this manner.

Philautus to the faire Camilla.

I Cannot tell Camilla, whether thy ingratitude be greater, or my misfortune: for perusing the fewe lines thou graunted, I found as small hope of my loue, as of thy curtesie. But so extreame are the passions of loue, that the more thou seekest to quench them by disdaine, the greater flame thou wert as it were fire. Not vnlike to Iupiters well, which extinguisheth a fire burn-

and

and kindleth a wet ſtick: And no leſſe force hath thy beauty ouer me, then the fire hath ouer Naplida, which leapeth into it, where-ſoeuer it ſeeth it.

I am not he Camilla, that will leaue the Roſe, becauſe it pricked my finger, or forſake the Golde that lyeth in the hote fire, for that I burnt my hand, or refuſe the ſweet Chelnut, for that it is couered with ſharpe huſkes. The minde of a faithfull louer, is neither to be daunted with deſpight, nor affrighted with danger. For as the Load-ſtone what winde ſo euer blow, turneth alway to the North, or as Ariſtotles Quadratus, which way ſo euer you turne it, is alwaies conſtant: ſo the faith of Philautus is euermore applied to the loue of Camilla: neither to be remoued with any winde, nor rolled by any force. But to my Letter.

Thou ſayſt greene wounds are to be dreſſed roughly, leaſt they feſter: certainly thou ſpeakeſt like a good Surgion, but dealeſt like one vnſkilfull, for making a great wound, thou puttest in a ſmall tent, cutting the fleſh that is ſound before thou cure the place that is ſore: ſtriking the paine with a knife, which thou ſhouldeſt ſtop with lint. And ſo haſt thou drawne my Letter, (I vſe thine owne terme) that in ſeeking to ſpoile it in my chin, thou haſt ſpred it ouer my body.

Thou addeſt, that not no Italian Lady, I anſwer, would thou wert: not that I would haue thee wooed as thou ſaiſt they are, but that I might winne thee, as thou arte: and yet this I dare ſay, though not to preiudice all, or diſgrace thee, that ſome there are in Italy too wiſe to be caught with leaſings, and too honeſt to be intangled with luſt, and as wary to reſerue fame, as they are willing to ſuſtaine ſhame: ſo that whatſoeuer they moſt be, I would not haue thee think ill of the beſt.

Thou alleadgeſt thy youth, and allowſt the wiſedome, the one not apt to knowe the impreſſions of loue, the other ſuſpitious not to beleeue them. Truly Camilla I haue heard, that young is the Goſe that will eate no Oates, and a very ill Cocke that will not crowe before he be olde, and no right Lyon that will not ſeeke his booty meate before he ſuck ſweet milke: and a tender Virgine (for ſo I ſuppoſe it muſt be, that meaſureth her affections by her age) is as naturally they are inclined (which thou particularly putteſt to

our Country) to play the Bride before they be able to dresse their heads. Many similitudes thou bringest in to excuse youth, thy twig, thy Corne, thy fruit, thy Grape, and I know not what, which are as easie to be refelled, as they are to be repeated. But my good Camilla, I am as unwilling to confute any thing thou speakest, as I am thou shouldest utter it, insomuch as I would sweare the Crow were white, if thou shouldest but say it.

My good will is greater then I can expresse, and thy curtesie lesse then I deserue: thy counsel to expell it with time and reason, of so little force, that I haue neither the will to vse the meane, nor the wit to conceaue it. But this I say, that nothing can breake of my loue but death: nor any thing hasten my death but thy discurtesie. And so I attend thy finall sentence, and my fatall destiny.

Thine euer though he be neuer thine, Philautus.

This Letter hee thought by no meanes better to be conueyed, then in the same hand hee receaued hers, so omitting no time, least the yron should cole before he could strike, he presently went to Camilla, whom he found in gathering of flowers, with diuers other Ladies and Gentlewomen, which came as well to recreate themselues for pleasure, as to visite Camilla, whom they all loued. Philautus (some what boldened by acquaintance, curteous by nature, and courtlie by countenaunce) saluted them all with such termes as he thought meete for their personages, not forgetting to call Camilla his Surgeon, when she had schooled him being her Maister.

One of the Ladies who delighted much in mirth, seing Philautus behold Camilla so feruentlie, said vnto him: Gentleman, what flower like you best in all this border? Here be faire Roses, sweet Violets, fragrant Primroses: here will be Lilly-flowers, Carnations, sops in wine, sweet Johns, & what may either please you for light, or delight you with sauour: loath we are you should make a choise of all, yet willing to giue you one, not that you shal take best, but such a one as you shal like best.

Philautus

Philautus omitting no opportunity that might either manifeſt his affection, or commend his wit, anſwered thus.

Lady, of ſo many ſweet flowers to chooſe the beſt, it is hard, ſeeing they be all ſo good: if I ſhould preferre the faireſt before the ſweeteſt, you would happily imagine, that either I were ſtopped in the noſe, or wanton in the eyes: if the ſweetnes before the beautie: then would you geſſe me either to liue with fauour, or to haue no iudgement in colours: but to tell my mind, (vpon correction be it ſpoken) of all flowers I loue a faire woman.

Indeede quoth Flauia, (for ſo was ſhe named) faire women are ſet thick, but they come vp thin, and when they begin to bud, they are gathered, as though they were blowne, of ſuch men as you are Gentleman, who think greene graſſe will neuer be dry hay: but when the flower of their youth (being ſlipped too young) ſhall fade before they be olde, then I dare ſay, you would change your faire flower for a weede, and the woman you loued then, for the worſt Violet you refuſe now.

Lady, anſwered Philautus, it is a ſigne that beauty was no niggard of her ſlippes in this Garden, and very enuious to other grounds, ſeeing heere are ſo many in one plot, as I ſhall neuer find more in all Italy, whether the reaſon be the heate which killeth them, or the Country that cannot beare them. As for pulling them vp ſome, in that we ſhew the deſire we haue to them, not the malice. Where you coniecture, that men haue no reſpect, to things when they be olde, I cannot but conſent to your ſaying, for well do you know, that it fareth with women as it doth with the Mulberry Tree, which the elder it is, the younger it ſeemeth, and therefore hath it growne to a Prouerbe in Italy, when one ſeeth a woman ſtriken in age to looke amiable, hee ſaith, ſhee hath eaten a Snake: ſo that I muſt of force folow mine old opinion, that I loue freſh colours well, but faire women better.

Flauia would not leaue him, but thus replied to him. You are very amorous Gentleman, otherwiſe you would not take the defence of that thing which moſt men contemne, and women will not confeſſe. For whereas you go about to curry fauour, you make a fault either in praiſing vs ſo much, which we account in England flattery, or pleaſing your ſelfe in your owne minde,

which wise men estéeme as folly. For when you endeuour to proue that Women the elder they are the fairer they looke, you think them either very credilous to beléeue, or your talke very effectuall to perswade. But as cunning as you are in your Pater noster, I will be bold to adde one Article more to your Creede, that is, you may faile in matters of loue what you will, but Women will beléeue what they list, and in extolling their beauties, they giue more credite to their owne glasses then mens glosses: but you haue not yet aunswered my request touching that flower you most desire: for women do not resemble flowers neither in shew nor fauour.

Philautus not shrinking for an April shower, followed the chase in this manner. Lady, I neither flatter you nor please my selfe, (although it pleaseth you so to coniecture) for I haue alwayes obserued this, that to stand too much in mine owne conceite, would gaine me but little, and to claw those of whom I sought for no benefit, would profit me lesse: yet was I neuer so ill brought vp, but that I could when time & place should serue, giue euery one their iust commendation, vnlesse it were among those that were without comparison: offending in nothing but in this, that beeing too curious in praising my Lady, I am like to the Painter Protogenes, who could neuer leaue when his worke was well, which fault was to be excused in him, because he would make it better, and may be borne in me, for that I wish it excellent.

Touching your first demaund, which you séeme againe to vrge in your last discourse, I say of all flowers I loue the Rose best, yet with this condition, because I will not eate my word, I like a faire Lady well. Then quoth Flauia, since you will needs ioyne the flower with the Woman, among all vs (and speake not partially) call her your Rose that you most regard: and if shee deny that name, we will enioyne her a penance for her pride, and reward you with a Violet for your paines.

Philautus being driuen to his shift, inished himselfe in his chamber, for this he thought, that if he should chose Camilla, she would not accept it: if another, she might iustly reiect him. If he should discouer his loue, then would Camilla thinke him not to be secret, if conceale it, not to be feruent: besides, all the Ladies would scorne his

his loue, and preuent it, or Camilla dispise his offer, and not regard it. While he was thus in a deepe meditation, Flauia wakened him saying: Why Gentleman are you in a dreame, or is there none heere worthy to make your choise of, or are we all so indifferent, that there is neuer a good?

Philautus seeing this Lady so curteous, and louing Camilla so earnestly, could not yet resolue himselfe what to do: but at the last, Loue, which neuer regardeth what it speaketh, nor where, replied thus at all aduentures. Ladies and Gentlewomen, would I were so fortunate that I might chose euery one of you for a flower and then would I boldly affirme, that I could shew the fairest posie in the world, but folly it is for me to wish that, being a Slaue, which none can hope for that is an Emperour. If I make my choise, I shall speede so well as he that enioyeth all Europe. And with that gathering a Rose, he gaue it to Camilla, whose colour so encreased, as one would haue iudged all her face to haue beene a Rose, had it not beene stained with a naturall whitenes, which made her to excell the Rose.

Camilla with a smiling countenance, as though nothing grieued, yet vexed inwardly to the hart, refused the gift flatly, pretending a ready excuse: which was, that Philautus was either very much ouer-seene, to take her before the Lady Flauia, or els disposed to giue her a mock aboue the rest in the company.

Well quoth Flauia to Philautus, (who now stood like one that had been besmered) there is no harme done, for I perceiue Camilla is otherwise sped: and if I be not much deceiued, she is a flower for Iunius wearing: the penance she shal haue is to make you a Nose-gay, which she shal not deny, vnlesse she desire da, and the reward you shall haue in this, while you tarry in England my Neece shal be your Violet.

This Ladies cosin was named Francis, a faire Gentlewoman, and a wise, young, and of very good conditions, not much inferiour to Camilla, equall she could not be.

Camilla, who was loth to be accounted in any company coy, endeuoured in the presence of the Lady Flauia, to be very curteous, and gathered for Philautus a posie of all the fairest flowers in the Garden, saying thus vnto him: I hope you will not be offended

Philautus,

Philautus, in that I could not be your Rose, but impute the fault rather to destiny then discurtesie.

Philautus plucking vp his spirits, gaue her thanks for her pains, and immediatly gathered a Violet, which he gaue mistris Fraun-cis, which she curteously receaued: thus all parts were pleased for that time.

Philautus was inuited to dinner, so that he could no longer stay, but pulling out the booke wherein his Letter was inclosed, he deli-uered it to Camilla, taking his humble leaue of the Lady Flauia, and the rest of the Gentlewomen. When he was gone, there fell much talke of him betweene the Gentlewomen, one commending his witte, another his personage, some his fauour, other his good conditions: insomuch that the Lady Flauia bound it with an oath, that she thought him both wise and honest.

When the company was dissolued, Camilla not thinking to re-ceaue an vnlawer, but a Lecture, went to her Italian book, where she found the Letter of Philautus, who without any further aduice, as one very much offended, or in a great heat, sent him this bone to gnaw vpon.

Philautus.

SUfficed it not thee Philautus, to bewray thy follies, and mowe my patience, but thou must also procure in me a minde to re-uenge, and to thy selfe the meanes of a farther perril? Where diost thou learne, that being forbidden to be bold, thou shoul-dest grow impudent? Or being suffered to be familiar, thou shoul-dest were haile fellow? But to so malepert boldnes is the demea-nour of young Gentlemen come, that where they haue bene once welcommed for curtesie, they thinke themselues worthy to court any Lady by custome: wherein they imagine they vse singuler audacity, which we can no otherwise terme then sawcines, thinke-ing women are to be drawne by their coined and counterfait con-ceits, as the straw is by the Amber, or the yron by the Loadstone, or the gold by the minerall Chrisocolla.

But as there is no Serpent that can breede in the Box-tree for the harmes, or will build in the Cypres-tree for the bitternes, so

there

there is no ſorde or poiſoned Lyuer that ſhall enter into my heart, which is hardened like ỹ Adamant, nor take delight in my words which ſhall be more bitter then gall.

It fareth with thee Philautus as with the Drone, who hauing loſt his owne wings, ſeekes to ſpoile the Bees of theirs, and thou beeing clipped of thy libertie, goeſt about to bereaue me of mine, not farre differing from the nature of Dragons, who ſucking blood out of the Elephant, kill him, & with the ſame poiſon themſelues. And it may be, that by the ſame meanes that thou takeſt in hand to inueigle my minde, thou intrap thine owne: a iuſt reward for ſo vniuſt dealing, and a fit reuenge for ſo vnkind a regard.

But I truſt thy purpoſe ſhall take no place, and that thy malice ſhall want might, wherein thou ſhalt reſemble the Serpent *Porphirius*, who is full of poyſon, but beeing toothleſſe, hee hurteth none but himſelfe: and I doubt not but thy mind is as full of deceit as thy words are of flatterie, but hauing no teeth to bite, I haue no cauſe to feare. I had not thought to haue vſed ſo ſowre words, but where a wand cannot rule the horſe, a ſpurre muſt. When gentle Medicines haue no force to purge, we muſt vſe bitter potions, and where the ſore is neither to be diſſolued by plaiſter, nor to be broken, it is requiſite it ſhould be launced.

Yearbes that are the worſe for watering, are to be rooted out, Trees that are leſſe fruitfull for the lopping, are to bee hewen downe, Hawkes that wax haggard by mannyng, are to be caſt off, and fond louers that increaſe in their follies whē they be reiected, are to be diſpiſed.

But as to be without haire amongſt the Mycanions, is accounted no ſhame, becauſe they be all borne bald, ſo in Italie to liue in loue is thought no fault, for that there they are all giuen to luſt, which maketh thee to coniecture, that we in England reckon loue to be the thiefeſt vertue, which wee abhorre as the greateſt vice: which groweth like the Iuie about the trees, and killeth them by culling them. Thou art alwaies talking of loue, and applying both thy wit and thy wealth in that idle trade, onelie for that thou thinkeſt thy ſelfe amiable: not vnlike vnto the Hedgehogge, who euer more lodgeth amongſt thornes, becauſe hee himſelfe is full of pricks.

But take this both for a warning and an answere, that if thou prosecute thy suite, thou shalt but vndoe thy selfe, for I am neither to be wowed with thy passions, whilst thou liuest, nor to repent me of my rigour when thou art dead: which I woulde not haue thée thinke to proceede of anie hate I beare thée, for I malice none but for loue to mine honour, which neither Italian shall violate, nor Englishman diminish. For as the precious stone Calazias, being throwne into the fire, keepeth still his coldnes, not to be warmed with any heate, so my hart, although dinted at with the arrowes of thy burning affection, and as it were enuironed with the fire of thy loue, shall alwaies keepe his hardnesse, and be so farre from being mollified, that thou shalt not perceiue it mooued. The Violet Lady Flauia bestowed on thée, I wish thee, and if thou like it, I will further thée, otherwise, if thou persist in thine old follies, whereby to increase thy newe griefes, I will neuer come where thou art, nor shalt thou haue accesse to the place where I am. For as little agreement shall there be betweene vs, as is betweene the Vine and the Cabbish, the Oake and the Olive tree, the Serpent and the Ash-tree, the Iron and the Theamides.

And if euer thou diddest loue me, manifest it in this, that hereafter thou neuer write to mee, so shall I both be perswaded of thy faith, and eased of mine owne feare. But if thou attempt againe to wring water out of the Pommice, thou shalt but bewray thy falshood, and augment thy shame, my seueritie. For this I sweare, by her whose lights can neuer die, Vesta, and by her whose beames are not to be broken, Diana, that I wil neuer consent to loue him, whose sight (if I may so say with modestie) is more bitter vnto me then death.

If this answere will not content thée, I will shewe thy Letters, disclose thy loue, and make thée ashamed, to vndertake that which thou canst neuer bring to passe. And so I end, thine, if thou leaue to be mine.

Camilla.

Camilla dispatched this Letter with speede, and sent it to Philautus, by her man, which Philautus hauing read, I omit the plight he was in, to the consideration of you Gentlemen, that haue bin in

the

the like: he tare his haire, rent his clothes, and fell from the passions of a louer to the pangs of frenzie: but at the last, calling his wits to him, forgetting both the charge Camilla gaue him, and the contents of her Letter, he greeted her immediatlie againe with an aunswere by her owne messenger, in this manner.

## ℜ To the cruell Camilla greeting.

IF I were as farre in thy bookes to be beleeued, as thou art in mine to be beloued, thou shouldest either soone be made a wife, or euer remaine a Virgine, the one would ridde me of hope, the other acquite mee of feare. But seeing there wanteth wit in mee to perswade, and will in thee to consent, I meane to manifest the beginning of my loue by the end of my life, the effects of the one shal appeare by the effects of the other.

When as neither solemne oath, nor sound perswasion, nor anie reason can worke in thee a remorse, I meane by death to shew my desire, the which the sooner it commeth, the sweeter it shal be, and the shortnes of the force, shal abate the sharpnes of the sorrow: I cannot tell whether thou laugh at my folly or lament my frenzie, but this I say, and with salt teares trickling downe my cheekes, I sweare, that thou neuer foundest more pleasure in reiecting my loue, then thou shalt finde paine in remembring my losse, and as bitter shall life be to thee, as death to mee, and as sorrowfull shall my frienves be to see thee prosper, as thine glad to see me perish.

Thou thinkest all I write of course, and makest all I speake of small account: but God who reuengeth the periuries of dissemblers, is witnesse of my truth, of whom I desire no longer to liue, then I meane simplie to loue.

I will not vse manie words, for if thou be wise, few are sufficient: if froward, superfluous: one line is enough if thou bee curteous, one word to much if thou be cruell. Yet this I adde, and that in bitternes of soule, that neither my hande dareth write ỳ which

my hart intendeth, nor my tongue vtter that which my hand shal execute. And so farewell, vnto whom onelie I wish well.

Thine euer, though shortly
neuer, Philautus.

This Letter being written in the extremitie of his rage, he sent by him that brought hers. Camilla perceiuing a fresh reply, was not a little mellancholie, but digesting it with companie, and burning the Letter, she determined neuer to write to him, nor after that to see him, so resolute was she in her opinion: I dare not say obstinate, least you gentlewomen should take Pepper in the nose, when I put but salt to your mouthes. But this I dare boldly affirme, that Ladies are to be woed with Apelles Pensill, Orpheus Harpe, Mercuries tongue, Adonis beautie, Croesus wealth, or els neuer to be wonne: for their beauties being blazed, their eares tickled, their minds moued, their eyes pleased, their appetite satisfied, their coffers filled: when they haue all things they should haue, and would haue, then men need not to stand in doubt of their comming, but of their constancie.

But let me follow Philautus, who nowe both loathing his life, and cursing his lucke, called to remembrance his old friend Euphues, whom hee was wont to haue alwaies in mirth a pleasant companion: in griefe a comforter: in all his life the onely stay of his libertie: the discourtesie which hee offered him so increased his griefe, that he fell into these tearmes of rage, as one either in an extasie, or in a lunacie.

Now Philautus, dispute no more with thy selfe of thy loue, but be desperate to end thy life, thou hast cast off thy friende, and thy Ladie hath forsaken thee: thou destitute of both, canst neither haue comfort of Camilla, whom thou seest obstinate, nor counsel of Euphues, whom thou hast made enuious.

Ah my good friend Euphues, I see now at length, though too late, that a true friend is of more price then a kingdome, and that thy faith is to be preferred before the beautie of Camilla. For as safe being it is in the company of a trustie mate, as sleeping in ỹ graffe Trifoile, where there is no Serpent so venimous ỹ dare venture.

Thou

Thou wast euer carefull for my estate, and I careles for thine, thou didst alwaies keare in me the fire of loue, I euer flattered my selfe with the bridle of wisedome: when thou wast earnest to giue me counsaile, I waxed angry to heare it: if thou didst suspect me vpon iust cause, I fell out with thee for euerie light occasion, now Euphues I see what it is to want a friend, and what it is to loose one: thy words are come to passe which once I thought thou spakest in sport, but nowe I finde them as a prophecie, that I should be constrained to stand at Euphues doore as the true owner.

What shall I do in this extremitie? Which way shall I turne me? Of whom shall I seeke remedie? Euphues wil reiect me, and why should he not? Camilla hath reiected me, and why should she? The one I haue offended with to much griefe, the other I haue serued with to great good will: the one is left with loue, the other with hate: he for that I cared not for him, she because I cared for her. I, but though Camilla be not to be moued, Euphues may be mollified. Try him Philautus, sue to him, make friends, write to him, leaue nothing vndone that may either shew in thee a sorrowfull hart, or moue in him a pittifull mind. Thou knowest he is of nature curteous, one that hateth none that loueth thee, that is tractable in all things. Lyons spare those that couch to them, the Tygresse biteth not when she is clawed, Cerberus barketh not if Orpheus pipe sweetly: assure thy selfe, that if thou be penitent, hee will be pleased, and the old friendship will be better then the new.

Thus Philautus toying now in nothing, but onely in the hope he had to recouer the friendship with repentance, which he had broken off by rashnes, determined to greet his friend Euphues, who all this while lost no time at his booke in London, but how he employed it, he shall himselfe vtter, for that I am neither of his counsell nor Court, but what he hath done he will not conceale, for rather he wished to bewray his ignorance then his idlenes, and willinger you shall find him to make excuse of rudenes then lasines. But thus Philautus saluted him.

## Philautus to Euphues.

THE sharpe Northeast winde (my good Euphues) doth neuer last three daies, tempests haue but a short time, and the more violent the thunder is, the lesse permanent it is. In the like manner it falleth out with iarres and crossings of friends, which begun in a minute, are ended in a moment.

Necessarie it is, that among friends there should be some ouerthwarting, but to continue in anger, not conuenient: the Camel first troubleth the water before he drink, the frankensence is burned before it smell, friends are tried before they be trusted, least shining like the Carbuncle as though they had fire, they be found beeing touched, to be without heate. Friendship should be like the Wine, which Homer much commending calleth Maroneum, whereof one pint being mingled with fiue quarts of water, yet it keepeth his old strength and vertue, not to be quallified by any discurtesie. Where Salt doth grow nothing else can breede, where friendship is built, no offence can harbour.

Then Euphues, let the falling out of friendes be the renuing of affection, that in this wee may resemble the bones of the Lyon, which lying still and not moued, begin to rot, but beeing striken one against another, breake out like fire, and waxe greene. The anger of friendes is not vnlike vnto the Phisitions Cucurbitæ, which drawing all the infection in the bodie into one place, doth purge all the diseases, and the iarres of friends, reaping vp all the hidden malices or suspitions, or follies that lie lurking in ỹ minde, maketh the knot more durable: For as the bodie beeing purged of melancholie, waxeth light and apt to all labour: so the minde as it were scoured of mistrust, becommeth fit euer after for beliefe. But why do I not confesse that which I haue cõmitted, or knowing my selfe guiltie, why vse I to glose?

I haue vnluckily (my good Euphues) picked a quarrell against thee, forgetting the counsaile thou gauest mee, and despising that which I now desire. Which as often as I call to my mind, I can not but blush to my selfe for shame, and fall out with my selfe for anger.

anger. For in falling out with thee, I haue done no other wise, then hee that desiring to sayle safely, kisseth him at the helme, resembling him ỳ hauing neede to alight, spurreth his horse to make him stand still, or him that swimming vpon anothers backe, seeketh to stop his breath. It was in thee Euphues that I put all my trust, and yet vpon thee that I powred out all my malice, more cruell then the Crocodile, who suffereth the Bird to breede in her mouth, that scoureth her teeth: and nothing so gentle as the princlie Lyon, who saued his life that helped his foe. But if either thy good nature can forget that, which my ill tongue doth repent, or thy accustomable kindnesse forgiue that my vnbridled furie did commit, I will hereafter be as willing to be thy seruaunt, as I am now desirous to be thy friend, and as ready to take an iniury, as I was to giue an offence.

What I haue done in thy absence, I will certefie at thy comming, and yet I doubt not but thou canst gesse thereof by my condition, yet thus much I adde, that I am as readie to die as to liue, and were I not animated with the hope of thy good counsaile, I would rather haue suffered the death I wish for, then sustaine the shame I sought for.

But nowe in these extremities, reposing both my life in thy handes, and my vnfained seruice and good will for euer hereafter at thy commaundement, I attend thine aunswere, and rest thine to vse more then his owne.

Philautus.

THis Letter beeing ended, Philautus sent the same by his seruaunt, which Euphues reading, stoode as one in a quandarie, not knowing whether he should more reioyce at his Friends submission, or mistrust his subtiltie: therefore beeing as yet not fullie determined to any thing, he presently departed into his chamber, and without further search of Philautus well meaning, sent him an aunswere by his owne messenger, in manner as hereafter followeth.

Euphues.

Euphues to him that was his Philautus.

I Haue receiued thy Letter, and know the man: I redde it, and perceiued the matter, which I am as farre from knowing how to aunswere, as I was from looking for such an errand. Thou beginnest to infer a necessitie, that friends should fall out, when I cannot allow an inconuenience: For if it be among such as are faithfull, there should be no cause of breach: if betweene dissemblers, no care of reconciliation.

The Camell saist thou, loueth water when it is troubled, and I say, the Hart thirsteth for the cléere streame: and fitly diddest thou bring it in against thy selfe (though applyed it I knowe not howe aptly for thy selfe) for such friendship dost thou like where brawls may be stirred, not quietnes sought.

The Wine Maroneum which thou commendest, and the Salt ground which thou inferrest, ỳ one is neither fit for thy drinking, nor the other for thy taste: for such strong Wines will ouer-come such light wits, and so good Salt cannot relish in so vnsauorie a mouth, neither as thou desirest to applie them, can they stand thée in stead. For oftentimes I haue found much water in thy dedes, but not one drop of such Wine, and the ground where salt should grow, but neuer corne that had sauour.

After manie reasons to conclude that iarres were requisite, thou fallest to a kinde of submission which I meruaile at. For if I gaue no cause, why diddst thou pick a quarrell: if any, why shouldst thou craue pardon? If thou canst defie thy best friend, what wilt thou do to thine enemie? Certainly this must needs ensue, that if thou canst not be constant to thy friend, when he doth thée good, thou wilt neuer beare with him when he shall do thée harme, thou that seekest to spill the blood of the innocent, canst shew small mercie to an offender: thou that treadest a worme on the taile, wilt crush a Waspe on the head: thou that art angry for no cause, wilt I think runne mad for a light occasion.

Truely Philautus, that once I loued thée I cannot denie, that now I should again do so, I refuse: for smal confidence shal I repose in thee whē I am guilty, that can find no refuge in innocency.

The

The malice of a friende is like the ſting of an Aſpe, which nothing can remedy, but being pearced in the hand, it muſt be cut off, and a friend thruſt to the hart it muſt be pulled out. I had as leaue Philautus haue a wound that inwardlie might lightly grieue mee, as a ſkarre, that outwardlie ſhould greatlie ſhame mee. In that thou ſeemeſt ſo earneſt to craue attonement, thou cauſeſt mee the more to ſuſpect thy truth: for either thou art compelled by neceſſitie, and then it is not worthy thanks, or els diſpoſed againe to abuſe me, and then it deſerueth reuenge. Eeles cannot be held in a wet hand, yet are they ſtaied with a bitter Fig leafe: The Lamprey is not to be killed with a cudgell, yet is ſhe ſpoyled with a Cane: ſo friends that are ſo ſlipperie, & wauering in all their dealings, are not to be kept with faire and ſmoth talke, but with rough & ſharp taunts: and contrariwiſe, thoſe which with blowes are not to be reformed, are oftentimes wone with light perſwations.

Which way I ſhould vſe thee I know not, for now a ſharp word moued thee, when other-whiles a ſword will not, then a friendlie checke killeth thee, when a Razor cannot race thee. But to conclude Philautus, it fareth with me nowe, as with thoſe that haue beene once bitten with the Scorpion, who neuer after feeleth any ſting, either of the Waſpe or the Hornet, or the Bee, for I hauing beene pricked with thy falſhood, ſhall neuer I hope againe be touched with any other diſſembler, flatterer, or fickle friend. Touching thy life in my abſence, I feare me it hath been to loſe: but ſeeing my counſaile is no more welcome vnto thee, then water into a Ship, I will not waſt wind to inſtruct him, that waſteth himſelfe to deſtroy others. Yet if I were as fully perſwaded of thy conuerſion, as thou wouldeſt haue me of thy confeſſion, I might happily doe that, which nowe I will not. And ſo farewell Philautus, and though thou little eſteeme my counſaile, yet haue reſpect to thine owne credit: ſo in working thine owne good, thou ſhalt keepe mee from harme. Thine once, Euphues.

This Letter pinched Philautus at the firſt, yet truſting much to the good diſpoſition of Euphues, he determined to perſeuer both in his ſute & amendment, and therefore as one beating his yron, that he might frame it while it were hot, anſwered him in this maner.

L. To

¶ To mine owne Friend, Euphues.

THere is no bone so hard, but being laid in Wineger, it may be wrought, no Iuory so rough, but seasoned with Zucho, it may be ingrauen, no Box so knotty, that dipped in oyle can not be carued: and can there be a hart in Euphues, which neither will yelde to softe words with gentle perswasions, nor true perseuerance? What canst thou require at my hand, that I will denie thee? Haue I broken the league of friendship? I confesse it. Haue I misused thee in termes? I will not denie it. But being sorrowfull for either, why shouldest not thou forget both? Water is praised, for that it saundreth of nothing, fire for that it yeldeth to nothing: and such should the nature of a true friend be, that it should not saueur of any rigour, and such the effect, that it may not be conquered with any offence, otherwise saith put into the brasse that beareth grudges, or continued with him that can remember greefes, is not vnlike Wine poured into Fine vessels, which is present death to the owner.

Friends must be vsed, as the Musitions tune their strings, who finding them in discord, doe not breake them, but either by intention or remission, frame them to a pleasant consent: or as riders handle their young Colts, who finding them wilde and vntractable, bring them to a good pace, with a gentle raine, not with a sharpe spurre: or as the Scithians ruled their slaues, not with cruell weapons, but with the shew of small whyps.

Then Euphues consider with thy selfe what I may be, not what I haue been, and forsake me not for that I decline thee: if thou do, thy discourtesie will breed my destruction. For as there is no breast that toucheth the heard wheron the Beare hath breathed, so there is no man that will come nere him, vpon whom the suspition of deceit is fastned. Concerning my life passed, I conceale it, though to thee I meane hereafter to confesse it: yet hath it not beene so wicked, that thou should'st be ashamed, though so infortunate, that I am grieued. Consider we are in England, where our demeanor will be narrowly marked if wee tread awry, our follies mocked

if

if we vse wrangling. I think thou art willing that no such thing should happen, and I know thou art wise to prevent it.

I was of late in the company of divers Gentlewomen, among whom Camilla was present, who sometimes smiled not a little, that thou soughtest eyther to absent thy selfe, of some conceaued iniurie, where there was none giuen, or of set purpose, because thou wouldest giue one. I think it exquisite, as wel to auoid the suspition of malice, as to shunne the note of ingratitude, that thou repaire thither, both to purge thy selfe of the opinion may be conceaued, and to giue thanks for the benefits receaued. Thus assuring my selfe thou wilt answere my expectation, and renue our olde amity, I end, thine assured to commaund.

Philautus.

Philautus did not sleepe about his business, but presently sent his Letter, thinking that if once he could fasten friendship againe vpon Euphues, that by his meanes he should compasse his loue with Camilla, and yet this I durst affirme, that Philautus was both willing to haue Euphues, and sorrowfull that he lost him by his owne lauishnes.

Euphues perused this Letter oftentimes, being in a manner ring what to answer: at the last, he determined once againe to lie aloofe, thinking that if Philautus meant faithfully, he would not desist from his suite, & therfore he returned salutation in this manet.

Euphues to Philautus.

THere is an hearbe in India Philautus, of pleasant smell, but who so commeth to it, feeleth present smart, for that there breed in it a number of small Serpents. And it may be, that though thy Letter be full of sweet words, there breede in thy hart many bitter thoughts: so that in giuing credit to thy Letters, I may be deceaued with thy leasings.

The Box-tree is alwayes greene, but the seede is poyson: Tila hath a sweet rind and a pleasant leafe, but the fruite so bitter, that no beast will bite it: a dissembler hath euermore honey in his mouth, and gall in his minde, which maketh me to suspect their wiles, though I cannot euer prevent them.

Thou setteſt downe the office of a friend, which if thou couldeſt as well perfoꝛme, as thou canſt deſcribe, I would be as willing to confirme our old league, as I am to beléeue thy new lawes. Water that ſauoureth nothing (as thou ſaiſt) may be heated, and ſcald thée, and fire which yéeldeth to nothing, may be quenched when thou wouldeſt warme thée. So the friend in whom there was no intent to offend, may through the ſiniſter dealings of his fellow be turned to heate, being beſoꝛe colde, and the faith which wꝛought like a flame in him, be quenched and haue no ſparke.

The pouring of wine into Firre veſſels, ſerueth thée to no purpoſe: foꝛ if it be good wine, there is no man ſo fooliſh to put it into Firre: if bad, who would poure it into better then Firre. Muſty Caſks are fit foꝛ rotten Grapes, a barrell of poyſoned Iuy is good enough foꝛ a Tun of ſtinking Oyle, and cruelty too mild a medicine foꝛ craft.

Yeaw Muſitions tune their Inſtruments I knowe, but how a man ſhould temper his friend, I cannot tell, yet oftentimes the ſtring bꝛeaketh, that the Muſition ſéeketh to tune, and the friend cracketh which good counſell ſhould tame: ſuch Coltes are to be ridden with a ſharp ſnaffle, not with a pleaſant bit, and little will the Scithian whip be regarded, where the ſharpnes of the ſwoꝛd is derided. If thy luck hath béen infoꝛtunate, it is a ſigne thy lining hath not béene godly: foꝛ commonly there commeth an ill ende, where there was a naughty beginning.

But learne Philautus to liue hereafter, as though thou ſhouldeſt not liue at all, be conſtant to them that truſt thée, and truſt them that thou haſt tried, diſſemble not with thy friend, eyther foꝛ feare to diſpleaſe him, oꝛ foꝛ malice to deceaue him: know this, that the beſt ſimples are very ſimple, if the phiſition could not apply them, that pꝛecious ſtones were no better then pebles, if Lapidaries did not know them, and the beſt friend is woꝛſe then a foe, if a man doe not vſe him.

Methꝛidate muſt be taken inwardly, not ſpꝛead in plaiſters: Purgations muſt be vſed like dꝛinke, not like baths: the counſell of a friend muſt be faſtned to the mind, not the eare, followed, not pꝛayſed, imployed in good lining, not talked of in good meaning. I know Philautus, we are in England, but I would we were not,

not

not that the place is too base, but that we are too bad, and God grant thou haue done nothing which may turne thee to discredite, or me to displeasure. Thou saydst thou wert of late with Camilla, I feare me too late, & yet perhaps too soone, I haue alwaies told thee, that she was too high for thee to clime, and too faire for others to catch, and too vertuous for any to inueigle. But wild Horses breake high hedges, though they cannot leape ouer them, eager Wolues bark at the Mone, though they cannot reach it, and Mercury whistleth for Vesta, though he cannot win her.

For absenting my selfe, I hope they can take no cause of offence, neither that I know, haue I giuen any. I loue not to be bold, yet would I be welcome, but guests and fish, say we in Athens, are euer stale within three dayes, shortly I will visit them and excuse my selfe, in the meane season I thinke so well of them, as is possible for a man to think of women, and how well that is, I appeale to thee, who alwayes madest them no worse then Saints in heauen, and shrines in no worse place than thy hart.

For aunswering thy sute, I am not yet so hasty, for accepting thy seruice, I am not so imperious, for in friendship there must be an equality of estates, and that may be in vs: also a similitude of diuers maners, and ỹ cannot vnlesse thou learne a new lesson, and leaue the old, vntill which time I leaue thee, wishing thee well as to my selfe.

Euphues.

This Letter was written in hast, sent with speed, and answered againe in post. For Philautus seeing so good counsaile could not procede of an ill conceite, thought once againe to solicite his friend, and that in such tearmes as be most agreeable to Euphues time. In this manner.

To Euphues, health in body, and quietnes in minde.

IN Musick there are many discords, before there can be framed a Diapason, and in contracting of good will, many iarres before there be established a friendshippe, and by this meanes the Musick is more sweet, and the amitty more sound. I haue receaued

thy Letter, wherein there is as much good counsell contained, as either I would wish, or thou thy selfe couldest giue: but euer thou harpest on that string which long since was out of tune, but now is broken by inconstancy.

Certes my good Euphues, as I cannot but commend thy wisedome in making a stay of reconciliation (for that thou findest so little stay in me) so can I not but meruaile at thy incredulity in not beleeuing me, since that thou seest a reformation in me. But it may be thou dealest with me, as the Philosopher doth with his knife, who being many yeares in making of it, alwayes dealing by the obseruation of the starres, caused it at the last to cut the hard whet stone, saying: that it skilleth not how long things were a doing, but how well they were done. And thou holdest me off with many delaies, thing I know not what obseruations, thinking thereby to make me a friend at last, that shal last: I praise thy good meaning, I mislike thy rigour. Vse thou shalt vse in what thou wilt, and doo that with a slender twill, that none can doe with a tough With. As for my being with Camilla, good Euphues rub there no more, least I winch, for deny I wil not that I haue wrong on the weathers. This one thing touching my selfe I say, and before him that seth all thinges I sweare, that hereafter I wil neither dissemble nor delude thee, nor pick quarrels to fall out with thee, thou shalt finde me constant to one, faithlesse to none, in prayer deuout, in manners reformed, in life chast, in words modest: not framing my fancy to the humour of loue, but my deeds to the rule of reason: And such a one as heretofore merrily thou saidst I was, but now truly thou shalt see I am, and as I know thou art.

Then Euphues, appoint the place where we may meete, and reconcile the mind, which I confesse by mine owne follies were seuered. And if euer after this, I shal seeme iealous ouer thee, or blinded towards my selfe, vse me as I deserue, shamefully. Thus attending thy speedy answer, for that delaies are perilous, especially as my case now standeth, I end, thine euer to vse as his owne.

Philautus.

Euphues seeing such speedy returne of an other answere, thought Philautus to be very sharpe set, for to recouer him, and weighing

with himselfe, that often in mariages there haue fallen out brauls, where the chiefest loue should be, and yet againe reconciliations, that none ought at any time so to loue, that hee should finde in his hart at any time to hate. Furthermore, casting in his minde the good he might do to Philautus by his friendship, & the mischiefe that might ensue by his fellowes folly, answered him thus againe speedily, as wel to preuent the course he might other wise take, as also to preserue what way he should take.

## Euphues to his friend Philautus.

NEttles Philautus, haue no prickes, yet they sting, and words haue no poynts, yet they pearce: though outwardly they protest great amendment, yet oftentimes the softnes of Woll which the Sores send, sticketh so fast to the skin, that when one loketh it should keepe him warme, it fetcheth blood: and thy smooth talk, thy sweet promises, may when I shal think to haue them performed to delight me, be a corasiue to destroy me. But I wil not cast beyond the Moone, for that in all things I know there must be a meane. Thou swearest now that thy life shal be led by my lyne, that thou wilt giue no cause of offence by thy disorders, nor take any by good meaning, which if it be so, I am as willing to be thy friend, as I am to be mine owne.

But this take for a warning, if euer thou iarre whē thou shouldest ieft, or folow thine own wil, when thou art to beare my coumpaile, then wil I depart from thee, and so display thee, as none that is wise shal trust thee, or any that is honest shal liue with thee. I now am resolued by thy Letters, of that which I was almost perswaded of by mine owne coniecture, touching Camilla.

Why Philautus, art thou so mad without acquaintance of thy part, and familiarity of hers, to attempt a thing, which wil not only be a disgrace to thee, but also a discredite to her? Thinkest thou thy selfe either worthy to wed her, or she willing to wed thee: Either thou able to frame thy tale to her content, or she ready to giue eare to thy conclusions.

No,

No, no, Philautus, thou art too young to woe in England, though old enough to win in Italy, for here they measure more the man by the qualities of the mind, then the proportion of his body. They are too expert in loue, hauing learned in this time of their long peace, euery wrinkle that is seene or imagined.

It is neither an ill tale wel told, nor a good History made better, neither inuention of new fables, nor the reciting of olde, that can either allure in them an appetite in loue, or almost an intention to heare.

It fareth not with them as it doth with those in Italy, who prefer a sharp wit, before sound wisedome, or a proper man before a perfect mind: they liue not by shadowes, nor fed of the ayre, nor lust after wind. Their loue is not tied by Art, but reason, not to the precepts of Ouid, but to the perswasions of honesty. But I cannot but meruaile at thy audacity, that thou diddest once dare to moue her to loue, whom I alwaies feared to sollicite in questioning, as well doubting to be gravelled by her quick and ready wit, as to be confuted by her graue and wise answeres.

But thou wilt say, she was of no great birth, of meaner parentage then thy selfe. I, but Philautus, they be most noble, who are commended more for their perfection, then their pedigree, and let this suffice thee, that her honour consisted in vertue, beauty, wit, not blood, ancestors, antiquity. But more of this at our next meeting, where I think I shall be merry to heare the discourse of thy madnes, for I imagine to my selfe that she handled thee very hardly, considering both the place she serued in, and the person that serued her. And sure I am, she did not hang for thy mowing.

A Phœnix is no food for Philautus, that dainty toth of thine must be pulled out, else wilt thou surfet with desire, and that Eagles eye picked out, else will it be dazled with delight. My counsaile must rule thy conceite, least thou confound vs both. I will this euening come to thy lodging, where we will conferre, and till then I commend me to thee.

Thine euer to vse, if thou be thine
owne, Euphues.

This

This Letter was so thankfully receiued of Philautus, that he almost ranne beyond himselfe for ioy, preparing all things necessarie for the entertainment of his friend, who at the houre appoynted failed not.

Many embracings there were, much strange curtesie, manie prretty glaunces, being almost for the time but strangers, because of their long absence. But growing to questioning one with another, they fell to the whole discourse of Philautus loue, who left out nothing that before I put in, which I must omit, least I set before you Colewoorts twice sodden, which wil both offend your eares, which I seeke to delight: and trouble my hand, which I couet to ease.

But this I am sure, that Euphues conclusion was this, betwéen waking & winking, that our English Ladies and Gentlewomen were so cunning in loue, that the labour were more easie in Italy, to wed one and bury her, then heere to woe and marry her. And thus they with long talking wared wearie, where I leaue them, not willing to talke any longer, but to sléepe their fils til morning. Nowe Gentlewomen, I appeale in this controuersie to your consciences, whether it breede in you an Art to loue as Euphues thinketh, or whether it breede in you as it doth in men: by sight, if one be beautifull: by hearing, if one be wittie: by deserts, if one be curteous: by desire, if one be vertuous: which I would not know, to this intent, that I might be instructed howe to win any of you, but to the end I might wonder at you all. For if there be in loue an Art, then doe I not mervaile to se men that euery way are to be beloued, so oftentimes to be reiected. But so secret is this matter, pertayning nothing to our sex, that I will not farther enquire of it, least happily in getting what Art women vse in loue, I should minister an Art they neuer knewe before: and so in thinking to bewray the baite that hath caught one, I giue them a net to draw many, putting a sword into the hand where there is but a sheath, teaching them to strike, that put vs to our tryings by warding, which would double our perrill, who without Art cannot allure them, and increase their tiranny, who without they torment, wil come to no Parley. But this I admonish you, that as your owne beauties make you not couetous of your aims towards true louers,

so other mens flatteries make you not prodigall of your honor towards dissemblers. Let not them that speake fairest be beleeued soonest, for true loue lacketh a tongue, and it is tried by the eyes, which in a part that meaneth wel, is as farre from wanton glances, as the minde is from idle thoughts. And this art I will giue you, which we men commonly practise, if you behold any one, that either your curtesie hath allured, or your beautie, or both, triumph not ouer him, but the more earnest you see him, the more readie be to follow him, and when he thinketh himselfe neerest, let him be farthest off: then if he take that with patience, assure your selfe he cannot be faithlesse.

Yee that angleth, plucketh the bait away when hee is nere a bite, to the end the fish may be more eager to swallowe the hooke. Birds are trained with a sweet call, but caught with a broad net: and louers with faire lookes, but are intangled with disdainfull eyes. The Spaniell that fawneth when he is beaten, will neuer forsake his Maister: the man that doteth whē he is disdained, will neuer forgoe his Mistres. But too much of this string, which soundeth too much out of square, and returne to Euphues & Philautus.

The next morning whē they were risen, they went into a gallerie, where Euphues, who perceiued Philautus grieuously perplexed for the loue of Camilla, began thus betweene iest & earnest to talke with him.

PHilautus, I haue well nigh all this night beene disputing with my selfe of thy distresse, yet can I resolue my selfe in nothing, that either may content me, or quiet thee. What mettle art thou made of Philautus, that thinkest of nothing but loue, and art rewarded with nothing lesse then loue? Lucilla was too bad, yet didst thou court her: thy sweet hart nowe in Naples is none of the best, yet didst thou follow her. Camilla exceeding all, where thou wast to haue least hope, thou hast woed, not without great hazard to thy person, and griefe to mine.

I haue perused her Letters, which in my simple iudgment, are so far from allowing thy suite, that they seeme to loath thy seruice. I will not flatter thee in thy follies, shee is no match for thee, nor thou for her: the one wanting liuing to maintaine a wife, the other

ther, birth to aduaunce an husband. Surius, whom I remember thou diddest name in thy discourse, I remember in the Court, a man of great birth, and noble blood, singuler wit, and rare personage: if he goe about to get credite, I muse what hope thou couldest conceiue to haue a good countenance.

Well Philautus, to set downe precepts against thy loue, will nothing preuaile: to perswade thee to goe forward, were very perillous: for I know in the one, loue will regard no lawes, and in the other, perswasions can purchase no libertie. Thou art to headie to enter in, where no hæde can helpe one out.

Theseus would not goe into the Labyrinth without a threed, that might shew him the way out, neither any wise man enter into the crooked corners of loue, vnlesse he knew by what meanes he might get out. Loue which should continue for euer, should not be begun in an houre, but slowlie be taken in hand, and by length of time finished: resembling Zeuxis that wise Painter, who in things that he would haue last long, toke greatest leisure.

I haue not forgotten one Mistresse Fraunces, which the Ladie Flauia gaue thee for a Violet, and by thy description, though she be not equall with Camilla, yet is she fitter for Philautus. If thy humor be such, that nothing can feed it but loue, cast thy mind on her: confer the impossibilitie thou hast to win Camilla, with the likelihood thou maist haue to enioy thy Violet: and in this will I endeuour both my wit and my good will, so that nothing shall want in me that may worke ease in thee. The Violet if shee be honest, is worthy of thee, beautiful thou saist she is, and therefore to worthy: Hote fire is not onely quenched by the cléere Fountaine, nor loue onely sanctified by the faire face. Therefore in this tell mee thy mind, that either we may procéede in that matter, or séeke a new medicine. Philautus thus replied.

Oh my good Euphues, I haue neither the power to forsake mine owne Camilla, nor the hart to deny thy counsaile, it is easie to fall into a net, but hard to get out. Notwithstanding I will go against the haire in all things, so I may please thee in any thing. O my Camilla. With that Euphues staied him saying.

HE that hath ſoꝛe eyes, muſt not behold the Candle, noꝛ he that would leaue his loue, fall to remembꝛing of his Lady, the one cauſeth the eye to ſmart, the other the hart to bleede. Well quoth Philautus, I am content to haue the wound ſearched, yet vnwilling to haue it cured, but ſithens the ſicke men are not to pꝛeſcribe dyets, but to keepe them, I am ready to take potions, and if welth ſerue, to pay thee foꝛ them: yet one thing maketh me to feare, that in running after two Hares, I catch neither. And certainly quoth Euphues, I know many good Hunters, that take moꝛe delight to haue the Hare on foote, and neuer catch it, then to haue no ꝛy, and yet kill in the fourme: whereby I gelle, there commeth greater delight in the hunting then in the eating. It may bee, ſaid Philautus, but I were then verie vnfitte foꝛ ſuch paſtimes, foꝛ what ſpoꝛt ſo euer I haue all the day, I loue to haue the game in my diſh at nigt.

And truly anſwered Euphues, you are lwoꝛſe made foꝛ a Hound then a Hunter, foꝛ you marre your ſent with carren, befoꝛe you ſtart your Game, which maketh you hunt oftentimes counter, whereas if you had kept it pure, you might ere this time haue turned the Hare you winded, and caught the game you courſed. Why then I perceiue, quoth Philautus, that to talk with Gentlewomen touching the diſcourſes of loue, to eate with them, to confer with them, to laugh with them, is as great pleaſure as to enioy them, to the which thou maiſt by ſome ſallacie diue me, but neuer perſwade me: foꝛ then were it as pleaſant to behold fruit, as to eate them, oꝛ to ſee faire Bꝛead, as to taſte it. Thou reſt Philautus, ſaid Euphues, if thou be not of that minde, foꝛ he that commeth into fine Gardens, is as much recreated to ſmell the flowers, as to gather them. And many we ſee moꝛe delighted with pictures, then deſirous to be Painters: ỹ effect of loue is fayth, not luſt: delightful conference, not deteſtable concupiſcence which beginneth with folly, and endeth with repentance. Foꝛ mine owne part I would wiſh nothing, if againe I ſhould fall into that vaine, then to haue the companie of her in common conference that I beſt loued, to heare her ſober talke, her wiſe anſwers, behold her ſharpe capacitie, and to be perſwaded of her conſtancie: and in theſe things no

we

wee onely differ from brute beastes, who haue no pleasure but in sensuall appetite. You preach heresie quoth Philautus, and beside, so repugnant to the text you haue taken, that I am more ready to pull thee out of thy Pulpit, then to beleeue thy glosses.

I loue the companie of women well, yet to haue them in lawful matrimonie, I like much better, if thy reasons should goe as currant, then were loue no torment, for hardly doth it fall out with him, that is denied the sight and talke of his Ladie. Hungrie stomacks are not to be fed with sayings against surfetings, nor thirst to be quenched with sentences against drunkennesse. To loue Women and neuer inioy them, is as much as to loue Wine, and neuer talk it, or to be delighted with faire apparell, & neuer weare it. And idle loue is that, and fit for him that hath nothing but eares that is latisfied to heare her speake, not desirous to haue himselfe speede. Why then Euphues, to haue the picture of his Ladie, is as much as to enioy her presence, and to read her Letters, of as great force, as to heare her answers: which if it bee, my suite in loue should be as much, as the Painter to drawe her with an amiable face, as to my Ladie to write an amorous Letter, both which, with little suite being obtained, I may liue with loue and neuer wet my foote, nor breake my sleepes, nor waste my money, nor torment my mind. But this worketh as much delight in the mind of a Louer, as the apples that hang at Tantalus mouth, or the riuer that runneth slide by his chin. And in one word it would doe me no more good to see my Ladie, and not to embrace her in the heat of my desire, then to see fire, and not to warme me in the extremitie of my cold.

No, no, Euphues, thou makest loue nothing but a continuall woing if thou barre it of the effect, and then it is infinite, if thou allow it, and yet forbid it a perpetuall warfare, and then is it intollerable. From this opinion no man should withdraw mee, that the end of fishing, is catching, not angling: of birding, taking, not whistling: of loue, wedding, not woing. Other wise it is no better then hanging. Euphues smiling to see Philautus so earnest, urged him againe in this manner.

WHy Philautus, what harme were in loue, if the hart should yeelde his right to the eye, or the fancie his force to the eare,

I haue read of many and some I know, betweene whom there was as fervent affection as might be, that never desired anie thing but sweet talke, and continuall company, at banquets, at plaies, and other assemblies, as *Phrigius* and *Pieria*, whose constant fayth was such, that there was never word nor thought of any vnclearnes. *Pigmaleon* loued his Ivorie image, beeing enamoured onelie by the sight: and why shoulde not the chast loues of others be builded rather in agreeing in heauenlie meditations, then temporall actions. Beleeue mee Philautus, if thou knewest what it were to loue, thou wouldest be as farre from the opinion thou holdest, as I am. *Philautus* thinking no greater absurditie to be holde in the world then this, replied before the other could end, as followeth.

I Agreede *Euphues*, if the King would resigne his right to his Legate, then were it not amisse for the hart to yelde to the eyes. Thou knowest *Euphues*, that the eye is the messenger of loue, not the Maister: the eare a carrier of newes, the hart a disgester. Besides this, suppose one haue neither eares to heare his Lady speak, nor eyes to see her beautie, shall he not therefore be subiect to the impressions of loue. If you answere no, I can alledge diuers, both deafe and blind, that haue beene wounded: if thou grant it, then confesse, the hart must haue his hope, which is neither seeing nor hearing, and what is the third.

Touching *Phrigius* and *Pieria*, I thinke them both fooles in this, for hee that keepeth a Hen in his house to tackle, and not lay, or a Cocke to crow, and not to tread, is not vnlike vnto him ỹ hauing sowne his wheat, neuer reapeth it, nor reaping it, neuer thresheth it, taking more pleasure to see faire corne, then to eate fine bread. *Pigmaleon* maketh against this, for *Venus* seeing him so earnestlie to loue, and so effectually to pray, granted him his request, which had he not by importunate suite obtained, I doubt not but he would rather haue hewed her in peeces, then honored her with pallions, and set her vp in some Temple for an Image, not kept her in his house for a wife. He that desireth onely to talk and view without any further suite, is not far different from him, that liketh to see a painted Rose, better then to smell to a perfect Violet, or to heare a bird sing in a bush, rather then haue her a boord in his owne cage.

This will I follow, that to plead for loue, and request nothing but loks, and to deserue woorks, and liue only by woords, is as one should plough his ground, and neuer sow it, grind his colours, and neuer paint, saddle his horse, and neuer ride.

As they were thus communing, there came from the Lady Flauia, a Gentleman, who inuited them both that night to supper, which they with humble thanks giuen, promised to doe, & till supper time I leaue them debating their question.

Nowe Gentlewomen, in this matter I would I knewe your minds, and yet I can somwhat gesse at your meanings, if any of you should loue a Gentleman of such perfection as you can wish, would it content you onely to heare him, to see him daunce, to marke his personage, to delight in his wit, to wonder at his qualities, and desire no other solace? If you like to heare his pleasant voyce to sing, his fine fingers to play, his propper personage to vndertake any exployte, would you couet no more of your loue? As good it were for you to be silent and thinke no, as to blush and say I.

I must néedes conclude with Philautus, though I should cauell with Euphues, that the end of loue is the full fruition of the party beloued at all times and in all places. For it cannot follow in reason, that because the sauce is good which should prouoke mine appetite, therfore I should forsake the meate for which it was made. Beléeue me, the qualities of the minde, the beauty of the body, eyther in man or woman, are but sauces to whet our stomacks, not meat to fill them. For they that liue by the view of beauty still, look very leane, and they that fed onely vpon vertue at bord, will goe with a hungry belly to bed. But I will not craue herein your resolute answer, because betweene them it was not determined, but euery one as he liketh, and then.

Euphues and Philautus being now againe sent for to the Lady Flauia her house, they came presently where they found the worthy Gentleman Surius, Camilla, Philerete Frauncis, and many other Gentlemen and Gentlewomen. At their first entrance doing their duty, they saluted all his company, and were welcommed.

The Lady Flauia entertained the both very louingly, thanking

Philautus

Philautus for his tall company, saying: be merry Gentlemen, at this time of the yeere a Violet is better then a Rose, and so shee arose & went her way: leauing Philautus in a muse at her wordes, who before was in a maze at Camillas lookes. Camilla came to Euphues in this manner.

I am sorry Euphues that we haue no greene rushes, considering you haue been so great a stranger, you make me almost to thinke that of you, whith commonly I am not accustomed to iudge of any, that either you thought your selfe to good, or your cheere too bad, other cause of absence I cannot imagine, vnlesse seeing vs verie idle, you sought meanes to bee well employed: but I pray you hereafter be bold, and those thinges which were amisse shall be redressed: for we will haue Quailes to amend your commons, and some questions to sharpen your wits, so that you shall neyther finde fault with your diet for the grosnes, nor with your exercise for easines. As for your fellow and friend Philautus, we are bound to him, for he would oftentimes see vs, but seldome eate with vs, which made vs thinke, that he cared more for our company then our meate.

Euphues as one that knew his good, answered her in this wise. Faire Ladie, it were vnsemelie to strewe greene rushes for his comming, whose company is not worth a straw, or to account him a stranger, whose boldnes hath been strange to all those ỹ knewe him to be a stranger.

The small abilitie in mee to requite, compared with the great cheere I receiued, might happilie make me refraine, which is cõtrarie to your coniecture: Neyther was I euer so busied in anie weightie affaires, which I accounted not as lost time, in respect of the exercise I alwaies found in your company, which maketh me thinke that your latter obiection proceeded rather to conuince me for want, then to manifest a truth.

As for the Quailes you promise me, I can be content with base, and for the questions, they must be easie, else shall I not answere them. for my wit will shew with what grosse diet I haue been brought vp. so that cõferring my rude replies with my base birth, you will thinke that meane cheere will serue me: and reasonable questions, for mine ease, sodaine I shall neither finde fault for my

repast,

repaſt, nor fauour for my reaſons. Philautus indéd taketh as much delight in good companie, as in god Cates, who ſhall anſwere for himſelfe: with that Philautus ſaid.

Truely Camilla, where I thinke my ſelfe welcome, I loue to be bold, and when my ſtomack is filled, I care for no meate: ſo that I hope you will not blame mee, if I come often and eate little. I doe not blame you by my faith (quoth Camilla) you miſtake mee, for the oftner you come, the better welcome: and leſſe you eate, the more is ſaued.

Much talke paſſed, which being onely as it were a repetition of former things, I omit as ſuperfluous: but this I muſt note, that Camilla earneſtly deſired Surius to be acquainted with Euphues, who very willingly accompliſhed her requeſt, deſiring Euphues for the good report he had heard of him, that he would be as bold with him as with any one in England. Euphues humbly ſhewing his dutie, promiſed alſo as occaſion ſhould ſerue to try him.

It now grew toward ſupper time, when the Table being couered and the meat ſerued in, Lady Flauia placed Surius ouer againſt Camilla, and Philautus next Miſtreſſe Frauncis, ſhee tooke Euphues and the reſt, and placed them in ſuch order as ſhee thought beſt. What cheere they had I know not, what talke they vſed I heare not: but ſupper being ended, they ſate ſtill, the Ladie Flauia ſpeaking as followeth.

GEntlemen and gentlewomen, theſe Lenten euenings be long, and a ſhame it were to goe to bed: cold they are, and therefore folly it were to walke abroade: to play at Cardes is common, at Cheſſe tedious, at Dice vnſeemely, with Chriſtmas games vntimely. In my opinion therefore, to paſſe away theſe long nights, I would haue ſome paſtime that might be pleaſant, but not vnprofitable: rare, but not without reaſoning: ſo ſhall wee all account the euening well ſpent, be it neuer ſo long: whych otherwiſe would be tedious, were it neuer ſo ſhort. Surius the beſt in the company, and therefore beſt worthy to anſwere, and the wiſeſt, and therefore beſt able, replied in this manner.

GOod Madam you haue preuented my request with your diuine, for as the case now standeth, there can be nothing either more agreeable to my humour, or these gentle womens desires, then to vse some discourse, as well to renue old traditions, which haue been heretofore vsed, as to increase friendship, which hath been by the meanes of certaine odde persons defaced. Euery one gaue his consent with Surius, yeelding their choise of that nights pastime, to the discretion of the Lady Flauia, who thus proposed her mind.

Now take Surius shall be to dispute with Camilla, euery one your owne argument: Philautus shall argue with Mistres Francis, Martius with my selfe. And all hauing finished their discourses, Euphues shall be as Iudge who hath done best, and whatsoeuer he shall allot either for reward to the worthiest, or for penance vnto the worst, shall be presently accomplished. This liked them all exceedingly. And thus Surius with a good grace and pleasant speech, began to enter the lists with Camilla.

FAire Ladie, you know I flatter not, I haue read that the sting of an Aspe were vncurable, had not nature giuen them diuine eyes, and the beauty of woman vnlesse pitifull, had not nature beholden vpon them gentle harts, which maketh me ground my reason vpon this common place, that beautifull women are euer mercifull, if mercifull, vertuous, if vertuous, constant, if constant, though no more then Goddesses, yet no lesse then Saints, all these things granted, I vrge my question without condition.

If Camilla, one wounded with your beauty (for vnder that name I comprehend all other vertues) should sue to open his affection, serue to try it, and driue you to so narrow a point, that were you neuer so inuentious, hee should proue it, yea, so far to be from suspition of deceit, that you would confesse hee were cleere from distrust, what answer would you make if you gaue your consent, or what excuse if you denie your curtesie.

Camilla, who desired nothing more then to be questioning with Surius, with a modest countenance, yet somewhat bashful, (which added more commendation to her speech then disgrace) replied in this manner.

Though

THough there be no cause noble Gentleman, to suspect an iniurie where a good turne hath bin receiued, yet it is wisedom to be carefull what answer be made, where the question is difficult. I haue heard that the Torteise in India, when the Sunne shineth, swimmeth aboue the water with her backe, being delighted with the faire weather, forgetteth herselfe, vntill the heat of the Sunne harden her shell, that she cannot sinke when she would, whereby she is caught. And so may it fare with me, that in this good companie displaying my mind, hauing more regarde to my delight in talking, then to the eares of the hearers, I forget what I speake, and so be taken in some thing I would not utter, which happily the itching eares of young gentlewomen would so cauuasse, that when I would call it in, I cannot, and so be caught with the Torteise, when I would not. Therefore if any thing be spoken either vnwares or vnwittie, I craue pardon for both: hauing but a weake memorie, and a large wit, which you cannot deny mee, for that we say women are to be borne withall, if they offende against their wils, are not much to be blamed if they trip with their wits, the one proceeding of forgetfulnes, the other of their naturall weakenes: But to the matter.

If any beautie (to his good qualities hee is simple) should entangle any with desire, then should I thus thinke, that either he were inflamed with lust, rather then loue (for that he is moued by my countenance, not inquiring of my conditions) or else I gaue some occasion of lightnesse, because he gathered by hope to speede, where vnto he had the least to speake. But if at the last he should perceiue his faith were tried like gold in the fire, that his affection proceeded from a minde to please, not from a mouth to delude, then would I either answer his loue with liking, or excuse him with reason. For I hope sir, you will not thinke it straunge, that there should be in a woman as well a tongue to deny, as in a man to desire: that as men haue reason to like the beautie where they loue: Euen so women haue wit to refuse for sundry causes, where they loue not. Otherwise were we bounde to such an inconuenience, that whosoeuer serued vs, we should and must loue him: in every

respect we mislike his conditions, so that Nature might be said to frame vs, for others humors, not for our owne appetite. Wee drein to some we should be thought very curteous, but to the most scarce honest. For mine owne part, if there be any thing in mee to be liked of any, I think it reason to bestow it on such a one, as hath also some what to content me, so that where I know my selfe loved, and doe loue againe, I would vpon full triall of his constancie take him. Iulius without any stop or long pause, replyed presently.

LOrd if the Tartesse you speake of in India, were as cunning in swimming, as you are in speaking he would neither fear the heate of the Sun, nor the gift of the Fisher. But that speech was brought in, rather to shew what you could say, then to crave pardon for that you haue said. But to our answere.

Touching your beautie is, I will not here dispute, least either your modestie should giue to heare your own praises, or my smoth tongue tripping being carious to your perfection, in that what I can not commend sufficiently, I will not cease continually to meraville at. You wander in one thing out of the way, where you say that many are enflamed with the countenance, not enquiring of the conditions, when this position was before graunted, that there was none beautifull, but she was also mercifull, and so drawing by the rule of her beautie, all other morall vertues. For as one thing being touched with the Loadstone, draweth another, and that his fellowe, till it come to a chaine, so a Ladie indued with beautie, pulleth on curtesie, courtesie, mercie, & one vertue linketh it selfe to another, vntill they be a rare perfection.

Touching your owne light wille, you shall not imagine that loue bredeth in y part of man by your lookes, but by his own eyes, neither by your words when you speake wittily, but by his owne eares, which conceiue aptly. So that were you dumbe and could not speake, or blind and could not see, yet should you be beloued, which argueth plainly, that the eye of the man is the drawer, the beautie of the woman the object, which pearceth not, but receiueth, being the patient not the agent. Vpon triall you confesse you would trust, but what triall you require your conceits, which maketh mee to suspect, that either you would haue a triall without

meane, or without end, either not to be sustained being impossible, or not to be finished, being infinite. Wherein you would haue one runne in a Circle, where there is no way out, or build in the aire, where there is no meanes how.

This triall Camilla must be sifted to narrow points, least in seeking to try your louer like a Jewel, you try him like a Jade. When you require this libertie (which truly I cannot deny you) that you may haue the choice, as well to refuse as the man hath to offer, requiring by that reason some qualities in the person, you would bestowe your loue on: yet craftelie hiding what properties eyther please you best, or like women well: wherein againe you moue a doubt, whether personage, or wealth, or wit, or all, are to be required, so that what with the close triall of his faith, and the subtil wishing of his qualities, you make either your louer so holie, that for faith he must be made all of truth, or so exquisite, that for shape he must be framed in Wax: which if it be your opinion, the beautie you haue will withered before you be wedded, and your Wowers good old Gentlemen, before they be speeders.

Camilla not permitting Surius to leape ouer the hedge, which she set for to keepe him in, with a smiling countenaunce shaped him this answere.

IF your position be granted, that where beauty is, there is also vertue, then might you adde, that where a faire flower is, there is also a sweet sauour, which how repugnant it is to our common experience, there is none but knoweth, and how contrarie the other is to truth, there is none but seeth. Why then do you not set downe this for a rule, which is as agreeable to reason, that Rodophe being beautifull (if a good complexion and faire sauour be termed beauty) was also vertuous: that Lais excelling, was also honest: that Phrine surpassing them both in beauty, was also vertuous? Yet it is a reason amongst your Philosophers, that the disposition of the minde, followeth the composition of the body: how true in arguing it may be I knowe not, howe false in triall it is, who knoweth not.

Beauty, though it be amiable, worketh many things contrary to her faire shew, not unlike vnto flower, which being white, dyeth

black lines, or resembling the tall trees in Ida, which allured manie to rest them vnder their shaddow, and then infected them, with their sent.

Now, where as you set downe, that loue commeth not from the eyes of the woman, but from the glaunces of the man (vnder correction be it spoken) it is as far from the truth, as the heauen frō the toe. For were a Ladie blind, in what can shee be beautifull: If dumbe, in what manifest her wit: when as the eye hath euer been thought the pearle of the face, and ỳ tongue the Ambassador of the hart. If there were such a Lady in this company Sornius, ỳ should winke with both her eyes, whē you would haue her se your amorous lokes, or be no blab of her tongue, when you would haue her answer to your questions, I cannot thinke, that either her vertuous conditions, or her white and red complexion, could moue you to loue. Although this might somewhat procure your liking, that doing what you list, shee will not see it, and speaking what you would, she will not vtter it: two notable vertues, and rare in our sexe, patience, and silence.

But why talke I about Ladies that haue no eyes, when there is no man ỳ will loue them, if he himselfe haue eyes. Much reason there is to woe one that is dumbe, for that she cannot denie your sute: and yet hauing eares to heare, shee may as well giue an answer with a signe, as a sentence. But to the purpose.

Loue commeth not from him that loueth, but from the party loued, else must he take his loue vpon no cause, and then it is lust, or thinke himselfe the cause, and then it is no loue. Then must you conclude thus, if there be not in women ỳ occasion, they are vnfit to trust men that praise them, if the cause be in them, then are not men wise to arrogate it to themselues.

It is the eye of the woman that is made of Adamant, the hart of the man that is framed of yron, and I cannot thinke you will say, that the vertue attractiue is in the yron which is drawn by force, but in the Adamant that fetcheth it perforce. And this is the reason, that many men haue been entangled against their wills with loue, and kept in it with their wills.

You know Sornius, that the fire is in the Flint that is striken, not in the steele that striketh, the light in the Sunne that lendeth, not

in the Woman that beareth, the loue in the woman that is ſtri-
ued, not in the man that ſueth.

The ſimilitude you brought in of the arrow, ſhew nothing right
to beauty, wherefore I muſt ſhute that ſhaft at your owne breaſt.
For if the eye of man be the arrow, and beauty the white (a faire
marke for him that draweth in Cupids bow) then muſt it neceſſa-
rily inſue, that the Archer deſireth with an aime to hit the white,
not the white the arrow, that the marke alloureth the Archer, not
the ſhoter the marke, and therefore is Venus ſaid in one eye to haue
two apples, which is commonly applied to thoſe that witch with
the eyes.

Touching triall, I am neither ſo foliſh to deſire things impoſſi-
ble, nor ſo froward to requeſt that which hath no end. But words
ſhall neuer make me beleeue without workes, leaſt in following
a faire ſhadow, I looſe the firme ſubſtance, and in one word to
ſet downe the onely triall that a Lady requireth of her Loner, it is
this, that he performe as much as he ſweare, that euery oath be a
deede, euery gloſe a Goſpell, promiſing nothing in his talke, that
he performe not in his triall.

The qualities that are required of the mind, are good conditions:
as temperance, not to exceed in diet: chaſtitie, not to ſinne in de-
ſire: conſtancie, not to couet change: wit to delight, wiſedome to
inſtruct, mirth to pleaſe without offence, and modeſty to gouerne,
without preciſeneſſe.

Concerning the body, as there is no Gentlewoman ſo curious,
to haue him in print, ſo there is no one ſo careleſſe to haue him a
wretch, onely his right ſhape to ſhew him a man, in Chriſtendome
to proue his faith, indifferent wealth to maintaine his family, ex-
pecting all things neceſſarie, nothing ſuperfluous. And to conclude
with you Surius, vnleſſe I might haue ſuch a one, I had as leeue
be buried as married, wiſhing rather to haue no beauty and dye a
chaſt Virgine, then no ioy, and liue a curſed wife. Surius as one
daunted hauing little to anſwer, yet delighted to heare her ſpeake,
with a ſhort ſpeech vttered theſe words.

I Perceiue Camilla, that be your cloth neuer ſo bad, it will take
ſome colour, and your cauſe neuer ſo falſe, it will beare ſome

shew of vnhaudity: wherin you manifest the right nature of a woman, who hauing no way to winne, thinketh to ouercome with words.

This I gather by your answere, that beauty may haue fayre leaues and foule fruite, that all that are not amiable are not honest, that loue proceedeth of the womans perfection, and the mans follies, that the triall loked for, is to performe whatsoeuer they promise, that in minde he be vertuous, in bodie comlie; such a husband in my opinion is to be wished for, but not loked for. Take heede Camilla, that seeking all the wood for a straight sticke, you chose not at the last a crooked staffe: or describing good counsel to others, thou thy selfe followe not the worst: much like to Chius, who selling the best Wine to others, dranke himselfe the lees.

Truly quoth Camilla, my woull was blacke, and therefore it could take no other colour, and my cause good, and therefore admitted no cauell: as for the rules I set downe of loue, they were not coyned of me, but learned: and being so true, beleeued. If my fortune be so ill, that searching for a wand, I gather a Camock, or selling Wine to other, I drinke Wineger my selfe, I must be content, that of the worst more helpe patience: which by so much the more is to be borne, by how much the more it is perforce.

As Surius was speaking, the Lady Flauia preuented him, saying: it is time that you breake off your speech, least wee haue nothing to speake, for should you wade any farther, you would both waste the night, and leaue vs no time, and take our reasons, and leaue vs no matter: that euery one therefore may say somewhat, we commaund you to cease: that you haue both said so well, we giue you thankes. Thus letting Surius and Camilla to whisper by themselues (whose talke we will not heare) the Lady beganne in this manner to greete Martius.

Wee see Martius, that where young folkes are, they treat of loue, when Souldiers meete, they conferre of warre, Painters of their colours, Musitions of their Crotchets, and euerie one talketh of that most, hee liketh best. Which seeing it is so, it behoueth vs that haue more yeeres, to haue more wisedome, not to measure our talke by the affections we haue had, but by those we should haue. In this therefore I would know thy minde, whether it be conue-

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nient for women to haunt such places where Gentlemen are, or for men to have accesse to Gentlewomen, which me thinketh in reason cannot be tollerable, knowing that there is nothing more pernitious to either, then loue, and that loue bredeth by nothing sooner then lokes. They that feare water will come nere no Wels, they that stand in dread of burning, flie from the fire: and ought not they that would not be entangled with desire, to refraine company? If loue haue the pangs which the passionate set down, why do they not abstaine from the cause: If it be pleasant, why doe they dispraise it?

We shun the place of pestilence for feare of infection, the eyes of Catharistines because of diseases, the sight of the Basiliske, for feare of death, and shal we not eschue the company of them that may intrap vs to loue, which is more bitter then any destruction? If we flie theeues that steale our goods, shal we follow murtherers that cut our throats? If we be ready to come where Wolues be, least we be stung, shal we be slacke to runne where Cupid is, where we shal be killed? Truly Martius, in my opinion, there is nothing either more repugnant to reason, or abhorring from Nature, then to seeke that we should shun, leauing the cleere streame to drink of the muddy Ditch, or in the extremity of heate to lie in the parching sunne, when we may sleepe in the cold shadow: or being free from fancy, to seeke after loue, which is as much as to cole a hote liuer with strong wine, or to cure a weak stomack with raw flesh. In this I would heare thy sentence, induced the rather to this discourse, for that Surius and Camilla hath begun it, then that I like it. Loue in me hath neuer power to commaund, nor yet reason to intreate. Which how vile a thing it is, and how pestilent to youth, I partly know, and you I am sure can gesse.

Martius not very yong to discourse of these matters, yet desirous to utter his mind, whether it were to flatter Surius in his wil, or to make triall of the Ladies, began thus to frame his answer.

Pauonia, there is in Chio the image of Diana, which to those that enter seemeth sharp and lower, but returning after their sutes made, looketh with a merry and pleasant countenance. And it may be, that at the entrance of my discourse, you will bend your browes as one displeased, but hearing my plaint, be delighted e fatis ter-

The question you moue is, whether it be requisite that gentlemen and gentlewomen should meet. Truly among Louers it is conuenient to augment desire, amongst those that are firme, necessary to maintaine societie. For to take away all meeting for feare of lone, were to kindle among all the fire of hate. There is greater danger Madam by absence, which breedeth melancholly, then by presence, which ingendreth affection.

If the sight be so perrillous that the company should be barred, why then admit you those to see bankets, that may thereby surfet, or suffer them to eate their meate by a candle that haue sore eyes? To be seperated from one I lone, would make me more constant, and to keepe companie with her I lone not, would not kindle desire. Lone commeth as well in at the eares, by the report of good conditions, as in at the eyes by the amiable countenance, which is the cause that diuers haue loued those they neuer saw, and scorne those they neuer loued.

You alleadge all those feare, but vnwoning come neere no wells, nor they that dread burning, neere no fire. Why then let the Swan in doubt also to wash their hands in a shallow broke, for that Serapus falling into a channell, was drowned, and let him that is cold neuer warme his hands, for that a sparke fell into the eyes of Aquina, whereof she died. Let none come into the company of women, for that diuers haue beene allured to lone, and being refused, haue vsed violence to themselues. Let this be set downe for a Law, that none walke abroad in the day but men, least meeting a beautifull woman, he fall in loue, and lose his libertie.

I thinke Madame you will not be so precise to cut off all conference, because lone commeth by often communication, which if you do, let vs all now presently depart, least in seeing the beauty which dazeleth our eyes, and hearing the wisedomes which tickleth our eares, we be inflamed with lone. But you shall neuer beate the flie from the Candle, though she burne, nor the Swain from the Hemlocke, though it be poyson, nor the Louer from the company of his Ladie, though it be perrillous. It falleth out sondry times, that company is the cause to shake off lone, working the effect of the roote of Rubarb, which being full of choller, purgeth choller, as of the Scorpions sting, which being full of poyson, is a remedy for

poyson.

poyſon. But this I conclude, that to barre one that is in loue of the companie of his Ladie, maketh him rather mad then mortified, for him to refraine that neuer knewe loue, is either to ſuſpect him of follie without cauſe, or the next way for him to fall into folly when he knoweth the cauſe.

A Louer is like the hearbe Heliotropium, which alwaies inclineth to that place where the Sunne ſhineth, and being deprived of the Sunne, dieth. For as Lunaris hearbe, as long as the Moone waxeth, bringeth forth leaues, and in the waining ſhaketh them off, ſo a Louer whilſt he is in the company of his Lady, where all ioyes increaſe, diſcloſeth many pleaſant concetts, but baniſhed from the light of his ſpheres, where all mirth decreaſeth, either liueth in melancholie, or dieth with deſperation.

The Lady Flauia ſpeaking in his rage, proceeded in this maner. Truely Martius, I had not thought that as yet your Coltes tooth ſtucke in your mouth, or that ſo old a truant in loue, could neither to remember his leſſon. You ſeeme not to inferre that it is requiſite they ſhould meete, but being in loue, that it is conuenient, leaſt falling into a madde moode, they pine in their owne peculiſhneſſe. Why then let it follow, that the drunkard which ſurfetteth with Wine, be alwaies quaffing, becauſe he likeſt it, or the Epicure, which glutteth himſelfe with meat, be euer eating, for that it contenteth him, not ſeeking at any time the meanes to reforme theyr vices, but to renue them. But it fareth with the Louer as it doth with him that poureth in much Wine, who is euer more thirſtie then hee that drinketh moderately, for hauing once taſted the delights of loue, hee deſireth moſt the thing that hurteth him moſt, not laying a plaiſter to the wound, but a corſaſiue.

Beſides, I am of this minde, that if it be dangerous to lay ſtarre to the fire, ſalt to the eyes, Sulphure to the noſe, that then it cannot be but perrilous, to let one Louer come in the preſence of the other. Surius ouer-hearing the Lady, and ſeeing her ſo earneſt, although hee were more earneſt in his ſute to Camilla, cut her off with theſe words.

Good Madame giue me leaue either to depart, or to ſpeake, for in truely you gall me more with theſe tearmes then you will, in ſeeming to inueigh ſo bitterly againſt the meeting of louers, which

is the only marrow of loue, and though I doubt not but that Martius is sufficiently armed to aunswere you, yet would I not haue those reasons refelled, which I loath to haue repeated. It may be you vtter them not of malice you beare to loue, but onely to moue controuersie, where there is no question: for if you minde to haue Louers meete, why did you graunt vs, if alowe it, why seeke you to seperate vs?

The good Lady could not refraine from laughter, when she saw Surius so angry, who in the midst of his owne tale was troubled with hers, whom she thus againe aunswered.

I cry you mercy Gentleman, I had not thought to haue catched you when I fished for another: but I perceaue now that with one Beane it is easie to catch two Pidgions, and with one bait to haue diuers bites. I for that others may geese where these wings, besides him that weares it.

Madame quoth Surius, you haue caught a Froggs, if I be not deceaued, and therefore as good it were not to hurt him, as not to eate him: but if all this while your Ladiship angled to haue a bite at a Louer, you should haue vsed no bitter medicines, but pleasant baites.

I cannot tell, aunswered Flauia, whether my baite were bitter or not, but sure I am I haue the fish by the gill that doth me good.

Camilla not willing to be silent, put in her speake as she thought in the best wheele, and began in this manner. Lady, your cunning may deceaue you in fishing with an angle, therefore to catch him you would haue, you were best to vse a net.

A net quoth Flauia, I need none, for my fish playeth in a net already. With that Surius began to winch, replying immediatly. So doth many a fish good Lady, that slippeth out, when the Fisher thinketh him fast in: or it may be, that either your net is too weake to hold him, or your hand too wet.

A wet hand quoth Flauia, will hold a head Herring. I, quoth Surius, but Eeles are no Herrings. But Louers are, said Flauia.

Surius not willing to haue the grasse mowne, wherein he meant to make his Way, began thus to conclude. Good Madame leaue off fishing for this time, and though it be Lent, rather breake a statute which is but penall, then sue a Bond that may be perpetuall.

I am content quoth Flauio, rather to feele sorrow, then to want a pleasure for euer: yet Surius betwixt vs two I will alleage proue, that there is nothing in loue more bewemous then meeting, which filleth the minde with griefe, and the body with diseases: for hauing the one, he cannot faile of the other. But now Philautus and Pere Frauncis, since I am entred, begin you but the shaft, because the time is short, and that I was more short then I would.

Frauncis, who was euer of wit quicke, and of nature pleasant, seeing Philautus all this while to be in his dumps, began thus to play with him.

Gentleman, either you are musing who shalbe your second wife, or who shal father your first child: else would you not all this while hang your head, neither attending to the discourses that you haue heard, nor regarding the company you are in, or it may be (which of both coniectures is likeliest) that hearing so much talke of loue, you are either driuen to the remembrance of the Italian Ladies which once you serued, or else to the seruice of those in England, which you haue since your comming serue: or as Andromache whensoeuer she saw the Tombe of Hector, could not refraine from weeping, or as Laodomia could neuer behold the Picture of Protesilaus in wax, but she alwaies fainted: so Louers, whensoeuer they view the image of their Ladies, though not the same substance, yet the similitude in shadowe, they are so benummed in their ioynts, and so bereft of their wits, that they haue neither the power to moue their bodies to shew life, nor their tongues to make answer: so that I thinke, that with your other senses you had also lost your smelling, thought rather to take a thumb, whose paine might make you feele somewhat, then a Garlick whose sauour could cause you to smell nothing.

Philautus perceauing this Gentlewoman so pleasantly disposed, with a merry countenance and quick wit, began to make answer in this manner.

GEntlewoman, to studdy for a second wife, before I knowe my first, were to resemble the good huswife in Naples, who tooke thought to bring forth her Chickens before she had planted the egges: and to muse who should father my first child, were to deuise

when the Cow is mine, who should owe the Calfe. But I will neither be so pallie to beat my brain about two wiues, before I know where to get one, nor so iealous to mistrust her liberitie when I haue one.

Touching the vices of Ladies, or the rediculous vanitie of my mind, me thinketh it should rather whet the poynt in me then abate the edge. My sences are not lost, though my labour be, and therefore any good Vtolet, pricke him not forwards with sharpnesse, whom thou shouldst rather comfort with fauours. But to put you out of doubt, that my wits were not all this while a woolt-gathering, I was debating with my selfe, whether in loue it were better to be constant, or to obserue all the countailes, or secrets seeing nearly euery howre to hinder: and so many reasons came to confirme either, that I could not be resolued in any.

To be constant, what thing more requisite in loue, when it shall alwaies be growne like the Ivy, though the Sun parch it, that euer be hard like the true Diamond, though the Hammer beat it: that still groweth with the good Vine, though y knife cut it. Constancie is like vnto the Storke, who where soeuer shee flie, commeth into no nest but her owne: or the Lapwing, whom nothing can driue from her young ones but death. But to reueale the secrets of loue, the countailes, the conclusions? what greater despite to his Lady, or more shamefull discredite to himselfe can be imagined, when then shall no letter passe, but it shall be vnlooked, no talke vttered, but it shall be againe repeated, nothing done, but it shall be reuealed? Which when I considered, me thought it better to haue one that should be secret, though fickle, then a blabbe, though constant. For what is there in the world, that more delighteth a Lover then secrecie, which is voide of feare without suspition, free from enuie: the onely hope a woman hath to builde both her honour and mine vpon.

The tongue of a Lover should be like the point in a Dial, which though it goe, none can see it going, or a young Tree, which though it grow, none can perceiue it growing, hauing alwaies the stone in his mouth which the Cranes vse when they flie ouer the mountaines, least they make a noise: but to be silent, slightly to esteeme of his Lady, to hate her vnthought she be secrete, to

change for euery thing there be beloued, nothing is the cruell thing that cutteth the hart in peces of a true and constant louer: which deepe pweighing with my selfe, I protested that I would neuer remoue, though he reuele all, before him that would conceale all, and euer be shining a thus wauering to and fro. I appeale to you my good Violet, whether in loue be more required, secrecie or constancie.

Francis with her accustomable boldnes, yet modestly replyed as followeth. Gentleman, if I should aske you whether in the making of a good sword, iron were more to be required then steele, sure I am that you would answere that both were verie fitte. And if I should be so curious to demand, whether in a tolerable sounde of pies disposition or mention be most conuenient, I can not thinke but you would iudge them both expedient: for as one mettall is to be tempered with another in fashioning a good blade, least either being all of steele it quickly breake, or all of iron it neuer edge: euen so fareth it in speech, which if it be not seasoned, as with wit to more delight, as with fit to manifest meaning, there is no eloquence: and in no other maner standeth it with loue: for to be secret and not constant, or constant and not secret, were to build a house of matter without stones, or a wall of stones without mortar. There is no liuely picture drawne with one colour, no curious image wrought without cole, no perfect musicke played vpon one string, & wouldest thou haue loue the patterne of eternity, coloured either with constancie alone, or secrecie.

There must in euery Triangle be three lines, the first beginneth, the second augmenteth, the third finisheth the figure: so in loue three vertues: affection, which drawe the hart, secrecie, which increaseth the hope, constancie, which finisheth the loue: without any of these rules there can be no triangle, without any of these vertues, no loue.

There is no man that runneth with one legge, no bird that flieth with one wing, no loue that holdeth without three. Resemble me to the Emrold, which cracketh rather then discouereth any disloyaltie: and can there be any greater villany, then being secret, not to be constant, or being constant, not to be secret. But it falleth out with those that be constant and yet full of babble, as

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it both with the subtyll Lacedæmonian, and the viper, who burſt with their owne brood, and theſe are tearme with their owne tongues.

It is no queſtion Philautus, to aſke which is beſt, when being not ioyned, there is neuer a good. If thou make a queſtion where there is no doubt, thou muſt take an anſwere where there is no reaſon. Why then alſo doeſt thou not enquire, whether it were better for a Horſe to want his fore-legges or his hinder, when hauing not all, he cannot trauaile. Why art thou not inquiſitiue whether it were more conuenient for the wraſtlers in the games of Olimpia to be without armes, or without feete? or for Trees to want rootes, or tall tops, when either is impoſſible. There is no true friend, beleeue mee Philautus, ſence trueth me ſo, not triall, that ſhould not faith, ſecreſie, and conſtancie. If thou want either, it is luſt, not loue: and that thou haſt not them all, thy profound queſtion aſſureth mee: to which if thou diddeſt alike to try my wit, thou thoughteſt me very dull, if to reſolue thy ſelfe of a doubt. I cannot thinke thee very ſharpe, that perceiued her to be ſo ſharp, thought once againe like a Whetſtone to make her ſharper, and in theſe words returned his anſwer.

Why ſweet Mildret, you are not vnlike vnto thoſe who hauing got the ſtart in wreſtling, ſhake nothing their heeles before they be faſt: or hauing the take in your mouth, you imagine it is all truth, and that none can controle it.

Frauncis, who was very much vnwilling to heare him goe forward in ſuch an argument, but how or where he ſhould come to his concluſion in this manner,

Gaſtrologian, the farther you runne after me, the farther you are from me: therefore I woulde wiſh you to take heede, that in ſeeking to ſtrike at my heeles, you trip not vp your ſelfe. You would ſeeme forth-with to haue a white ouer blacke, wherein you are not vnlike vnto thoſe, that ſeeing their ſhadow very ſhort in the ſunne, thinke to touch their head with their heele, and ſtretching forth their legge, are ſtil further from it, then when they ſtoode ſtill. In my opinion it were better to ſit on the ground with a little eaſe, then to riſe, and fall with great danger.

Philautus

Philautus beeing in a maze to what end this talke should tend, thought that either Camilla had made her privy to his loue, or that she meant by suspition to intrap him: therefore meaning to leaue his former question, and to answer her speech, proceeded thus.

MIstresse Frauncis, you resemble in your sayings the Painter Timanthes, in whose pictures there was euer more vnderstood, then painted, for with a glose you seeme to shadow that, which in colours you will not shew. It cannot be (my Violet) that the faster I runne after you, the farther I should be from you, vnlesse that eyther you haue wings tied to your heeles, or I thornes thrust into mine. The lasse doggeth oftentimes catcheth the Hare, though the fleetest turne him: the slow Snaile climeth to the Tower at last, though the swift Swalow mount it: the laziest winneth the goale sometimes, though the lightest be neere it. In hunting I had as leaue stand at receite, as at the losing: in running rather endure long with an easie amble, then leaue off being out of wind with a swift gallop: Especially when I run as Hipomanes did with Atlanta, who was last in the course, but first at the Crowne: So that I gesse, that women either are easie to be out tripped, or willing.

I seeke not to trip at you, because I might so hinder you, and hurt my selfe: for in letting your course by striking at your short heeles, you would when I should craue pardon, shew me an high trippe. As for my shadowe, I neuer goe about to reach it, but when the Sunne is at the highest, for then is my shadow at the shortest, so that it is not difficult to touch my head with my heele, when it lieth almost vnder my heele.

You say it is better to sit still, then to arise and fall, and I say, he that neuer climeth for feare of falling, is like vnto him that neuer drinketh for feare of surfeiting. If you thinke the ground eyther too slippery whereon I runne, that I must needes fall, or my feete so chill, that I must needes founder, it may be I will change my course hereafter, but I meane to end it now: for I had rather fall out of a low windowe to the ground, then hang in the mid way by a brier.

Frauncis, who toke no little pleasure to heare Philautus, began to coine on roundly in these termes.

IT is a signe Gentleman, that your footmanship is better then your stomack, for whatsoeuer you say, me thinketh you had rather be holden a slip, then let slip, wherin you resemble the Grayhound, that seeing his game, leapeth vppon him that holdeth him, not running after that he is held for: or the Hawke, which being cast of at a Partridge, taketh a flaunt to prunche feathers, when she should take her flight. For it seemeth you beare good will to the game you cannot play at, or will not, or dare not: wherin you imitate the Cat that leaueth the Mouse to follow the milk pan: for I perceiue that you let the Hare goe by, to hunt the Badger.

Philautus astonied at this speech, knew not which way to frame his answere, thinking nowe that she perceiued his tale to be addressed to her, though his loue was fixed on Camilla: but to rid her of suspition, though loth that Camilla should conceiue any inkling, he plaied fast and loose in this manner.

GEntlewoman, you mistake me very much, for I haue been better taught then fed, and therefore I knowe how to followe my game, if it be for my gaine: For were there two Hares to run at, I would endeuor not to catch the first that I followed, but the last that I started: yet so, as the first should not scape nor the last be caught. You speake contraries, quoth Frauncis, and you will worke wonders, but take heede your cunning in hunting make you not to lose both.

Both saide Philautus, why, I seeke but for one, and yet of two, quoth Frauncis, you cannot tell which to followe, one runneth so fast you will neuer catch her: the other is so at the squat, you can neuer finde her.

The Lady Flauia, whether desirous to scape, or loth their iests should be too broad, as moderator, cõmanded them both to silence, willing Euphues as vmpier in these matters, boldely to speak his mind. Camilla and Surius are yet talking: Frauncis and Philautus are not idle, yet all attentiue to heare Euphues, as wel for the expectation they had of his wit, as to knowe the drift of his discourse: who thus began the conclusion of all their speeches.

It was a law amongst the Persians, that the Delinquent should not

iudge the Painter, nor any one meddle in that handy craft wherin he was not perfect: which maketh me maruel (good Madam) that you should appoint him an vmper in loue, who neuer yet had skill in his lawes. For although I seemed to consent by silence, before I knew the argument whereof you would dispute, yet hearing nothing but reasons for loue, I must either call backe my promise, or call in your discourses: and better it were in my opinion, not to haue your reasons concluded, then to haue them confuted. But sure I am, that neither a good excuse will serue where authoritie is rigorous, nor a badde one be heard where necessitie compelleth. But least I be longer in breaking a webbe, then the Spider is in weauing it, your pardons obtained, if I offend in shortnesse, and your patience granted, if molest in length, I thus beginne to conclude against you all, not as one singuler in his owne conceit, but to be tried by your gentle constructions.

Surius beginneth with loue, which proceedeth by beauty (vnder the which he cõprehendeth al other vertues.) Lady Flauia moueth a question, whether the meeting of louers be tollerable. Philautus commeth in with two braunches in his hand, as though there were no more leaues of y tree, striking whether constancy or secrecie be most to be required: great hold there hath been who should proue his loue best, whẽ in my opinion there is none good. But such is the vanity of youth, that it thinketh nothing worthy either of cõmendation or conference, but only loue, to be of they seeme much & reape little, wherin they spend al & gaine nothing, wherby they run into danger in stead of pleasure, & repent the in deede before they begin. I do not discommend his honest affection that is grounded vpon vertue, as the meane, but disalow that fancy which is builded vpon lust, as an extremity: and lust I must terme that, which is begun in an houre & ended in a minute: the cõmon loue in this our age, where ladies are courted for beauty, not for vertue, men loue for proportion in body, not for perfection in minde. It fareth with Louers as with those y drink of the riuer *Selinis* in *Sicilia*, whereof sipping moderatly, is a medicine, but swilling with excesse, it breedeth madnes. Lycurgus set it downe for a lawe, that wiues should be ouercomely drunken, y Vines should be destroyed: I wish that also, that where youth are giuen to loue, the dreames should by aduise be

For as the earth wherein the mines of siluer and gold is hidden, are profitable for no other thing but mettals, so the hart wherein loue is harboured reacheth no other seed but affection. Louers seek not those things which are most profitable, but most pleasant, resembling those that make garlands, who chuse the fairest flowers not the wholsomest, and being once intangled with desire, they alwayes haue the disease, not vnlike vnto the Goate, who is neuer without an Ague: then being once in, they follow the note of the Nightingale, which is saide with continuall straining to sing, to perish in her swat laies, as they doe in their sugred liues. Where is it possible either to eate or drink, or walk, but he shal heare some question of loue: insomuch that loue is become so common, that there is no Artificer of so base a craft, no Clowne so simple, no begger so poore, but either talketh of loue, or liueth in loue, when they neither know the meanes to come by it, nor the wisdom to increase it, & what can be the cause of these louing worms but only idlenes. But to set down as a moderator the true perfection of loue, not like as an enemy to talke of the infection (which is neither the part of my office, nor pleasant to your eares) this is my iudgement.

Mone and vertuous loue is to be grounded vpon time, reason, fauour, and vertue. Time to make triall, not at the first glance to fettle his minde, as though he were willing to be caught when he might escape, but by his obseruation and experience, to build and augment his desires, that he be not allured with beauty, but perswaded with constancie. Reason, that all his doings and proceedings seeme not to flow from a minde enamoured with lust, but a hart kindled with loue. Fauour to delight his eyes, which are the first messengers of affection. Vertue to allure the soule, for which all things are to be desired.

The arguments of faith in a man, are constancie, not to be removed: secretie, not to vtter, security, not to mistrust, credulity to beleeue: in a woman patience to indure, icalousie to suspect, liberalitie to bestow, fernencie, faithfulnes, one of the which branches, if either the man want or the woman, it may be a liking betwen the for the time, but no loue to continue for euer. Touching Surius his question, whether loue come from the man or the woman, it is manifest that it beginneth in both, else can it not end in both.

To the Lady Flauias demaund concerning company, it is requisite they should meet, & though they be hindered by diuers meanes, yet it is impossible but that they will meete.

Philautus must thus think, that constancie without secrecy auaileth little, and secrecie without constancie profiteth lesse.

Thus haue I good Madam, according to my simple skill in loue, set downe my iudgement, which you may at your Ladiships pleasure correct, for hir that neuer toke Dare in hand, must not thinke scorne to be taught.

Well quoth the Lady, you can say more if you list, but either you feare to offend our eares, or to bewray your own follies: one may easily perceaue that you haue bin of late in the Painters shop, by the colours that stick in your coate, but at this time I will vrge nothing, though I suspect somwhat.

Surius gaue Euphues thanks, allowing his iudgement in the description of loue, especially in this, that he would haue a woman if she were faithfull, to be also iealous, which was as necessary to be required in them as constancie.

Camilla smiling said, that Euphues was deceaued, for he would haue said, that men should haue bin iealous, and yet that had bin but superfluous, for they are neuer otherwise.

Philautus thinking Camilla to vse such speech to gird him, for that all that night he viewed her with a suspitious eye, answered, that iealousie in a man was to be pardoned, because there is no difference in the looke of a Louer that can distinguish a iealous eye from a louing.

Frauncis who thought her part not to be the least, said, that in all things Euphues spake Gospell, sauing in that he bound a woman to patience, which was to make them fooles.

Thus euery one gaue his verdit, and so with thanks to the Lady Flauia, they all toke their leaue for that night. Surius went to his lodging. Euphues & Philautus to theirs, Camilla accompanied with her woman and her waiting mayde, departed to her home, whom I meane to bring to her chamber, leauing all the rest to their rest.

Camilla no sooner had entered her Chamber, but shee began in strange termes to vtter this strange tale, her doore being shut, and her Chamber voided.

AH Camilla, ah wretched wench Camilla, I perceiue now, that when toe Hop groweth high, it muſt haue a pole, whē the Iuie ſpreadeth, it cleaueth to the ſtint, when the Wine riſeth, it drawēth about the Elme, when Virgins ware in yeres, they follow that which belongeth to their appetites, loue, loue. Yea loue Camilla, ẏ force wherof ẏ knowest not, & yet muſt endure the furie. Where is that precious hearbe Panace which cureth all diſeaſes? or that hearbe Nepenthe, that procureth all delights? No, no, Camilla, loue is not to be cured by hearbes, which cōmeth by fancy, neither can plaiſters take away the greefe which is growne ſo great by perſwaſions. For as the ſtone Draconites can by no means be poliſhed, vnleſſe the Lapidary burne it, ſo the mind of Camilla can by no meanes be cured, except Surius eaſe it. I ſee that loue is not vnlike vnto ẏ ſtone Pantura, which draweth all other ſtones be they neuer ſo heauy, hauing in it the three vertues which they attribute to Muſick, Mirth, Mellancholie, Madnes.

I but Camilla diſſemble thy loue, though it ſhorten thy life, for better it were to die with greefe, thē line with ſhame. The ſponge is full of water, yet it is not ſeene, the hearb Aditon, though it be wet, loketh alwaies dry, & a wiſe louer be ſhe neuer ſo much tormented, behaueth herſelfe as though ſhe were not touched, I but fire cannot be hidden in the flaxe without ſmoake, nor Muſke in boſome without ſmell, nor loue in the breaſt without ſuſpition. Why then confeſſe thy loue to Surius Camilla, who is readie to aſke before thou grant. But it fareth in loue, as it doth with the roote of the Reede, which being put into the Fearne, taketh away all his ſtrength: and likewiſe ẏ vvte of the Fearne put to ẏ reede, depriueth it of all his force: ſo the lokes of Surius hauing taken al freedome from the eyes of Camilla, it may be the glances of Camilla haue bereaued Surius of his liberty, which if it were ſo, howe happy ſhouldeſt thou be, and that it is ſo, why ſhouldeſt thou not hope? I, but Surius is noble, I, but loue regardeth no birth, I, but his friends wil not conſent, I, but loue knoweth no kindred, I, but he is not willing to loue, nor thou woorthy to be woed, I, but loue maketh the proudeſt to ſtoope, and to court the pooreſt.

Whileſt ſhe was thus debating, one of her Maidens chanced to knock,

knock, which she hearing, left off that, which all you Gentlewomen would gladly heare, for no doubt shee determined to make a long Sermon, had not shee beene interrupted. But by the preamble you may gesse to what purpose the drift tended. This I note, that they that are most wise, most vertuous, most beautifull, are not free frō the impressions of fancie: for who would haue thought that Camilla, who seemed to disdaine loue, should so soone be entangled. But as the straightest wandes are to be bent when they be small, so the precisest Virgins are to bee wone when they be young. But I will leaue Camilla with whose loue I haue nothing to meddle, for that it maketh nothing to my matter. And returne we to Euphues, who must play the last part.

EVphues bestowing his time in the Court, began to marke diligently the men and their manners, not as one curious to misconster, but desirous to be instructed. Many dayes hee vsed speech with the Ladies, sundry times with the Gentlewomen, with all became so familiar, that he was of all earnestly beloued.

Philautus had taken such a smacke in the good entertainment of the Lady Flauia, that he began to loke a skew vpon Camilla, driuing out the remembrance of his old loue, with the recording of the new. Who now but his Violet, who but Mistresse Frauncis, whom if once euery day he had not seene, hee would haue beene so sullen, that no man should haue scene him.

Euphues who watched his friend, demaunded how his loue proceeded with Camilla, vnto whom Philautus gaue no answer, but a smile, by the which Euphues thought his affection but small. At the last thinking it both contrarie to his oath and his honestie to conceale any thing from Euphues, he confessed ý his mind was changed from Camilla to Frauncis. Loue (quoth Euphues) will neuer make thee mad, for it commeth by fits, not like a quotidian, but a tertian. Indeede quoth Philautus, if euer I kill my selfe for loue, it shall be with a sigh, not with a sword.

Thus they passed the time many dayes in England, Euphues commonly in the Court to learne fashions, Philautus euer in the Country to loue Frauncis, so sweete a Violet to his nose, that hee could hardly suffer it to be an houre from his nose.

But

But nowe came the time that Euphues was to try Philautus trueth, for it hapened that Letters were directed from Athens to London, concerning serious and waightie affaires of his owne, which incited him to hasten his departure, the contents of the which, when he had imparted to Philautus, and requested his company, his friend was so fast tied by the eyes, that he found thoughts in his hele, which Euphues knew to be thoughts in his hart, and by no means he could perswade him to goe into Italy, so sweet was the verie smoake of England.

Euphues knowing the tide would tarrie for no man, and seing his businesse to require such speede, being for his great preferment, determined sodainly to depart, yet not without taking of his leaue curteously, and giuing thanks to all those which since his cõming had vsed him friendly: Which that it might bee done with one breath, he desired the Merchant, with whom all the while hee sojourned, to inuite a great number to dinner, some of great calling, many of good credite, among the which, Surius as chiefe, the Lady Flauia, Camilla, and Mistres Frauncis, were not forgotten. The time being come of meeting, he saluted them all in this manner.

I was neuer more desirous to come into England, then I am loth to depart, such curtesie haue I founde, which I looked not for, and such qualities as I coulde not looke for, which I speake not to flatter any, when in truth it is knowne to you all. For nowe the time is come that Euphues must pack from those, whom he best loueth, and goe to the Seas, which he hardly brooketh. But I would Fortune had dealt so fauourably with a poore Grecian, that he might haue either beene borne here, or able to liue here, which seing the one is past and cannot be, the other vnlikely, & therefore not easie to be, I must endure the cruelties of the one, & with patience beare the necessity of the other. Yet this I earnestly craue of you all, that you wil in stead of a recompence accept thanks, and of him that is able to giue nothing, take praier for paiment. What my good minde is to you all, my tongue cannot vtter, what my true meaning is, you hearts cannot conceiue: yet as occasion shall serue, I will shew that I haue not forgotte any, though I may not requite one. Philautus, not wiser then I in this, though bolder, is determined to tarrie behinde, for hee saith, that hee had as leeue be buried in

England,

England, as married in Italy, so holy doth he thinke the ground here, or so homely the women there, whom although I would gladly haue with me, yet seeing I cannot, I am most earnestly to request you all, not for my sake, who ought to desire nothing, nor for his sake who is able to deserue little, but for the courtesies sake of England, that you vse him not so well as you haue done, which would make him proud, but no worse then I wish him, which will make him pure: for though I speake before his face, you shal finde true behind his back: he is yet but ware, which must be wrought while the water is warme, and iron, which being hot, is apt either to make a key or a locke. It may be Ladies and Gentlewomen, that although England be not for Euphues to dwel in, yet it is for Euphues to send to.

When he had thus saide, he could scarce speake for weeping, all the company were sorry to forgoe him, some promised him money, some landes, some houses, but he refused them all, telling them, that not the necessity of lacke caused him to depart, but of importance.

This done, they sate downe all to dinner, but Euphues could not be merry, for that he should so soone depart: the feast beeing ended, which was very sumptuous, as Merchants neuer spare for cost, when they haue full Coffers, they all hartily take their leaue of Euphues. Camilla, who liked very wel of his company, taking him by the hand, desired him that beeing in Athens, hee would not forget his friends in England, and the rather for your sake, quoth shee, your friend shal be better welcome, yea, and for me for his own sake, quoth Flauia, whereat Philautus reioyced, and Frauncis was not sorry, who began a little to listen to the lure of loue.

Euphues hauing all things in a readines, went immediatlie toward Douer, whether Philautus also accompanied him, yet not forgetting by the way to visite the good olde Father Fidus, whose curtesie they receiued at their comming. Fidus glad to see them, made them great cheere according to their ability, which had it beene lesse, would haue beene answerable to their desires. Much communication they had of the Court, but Euphues cryed quittance, for hee saide, things that are commonly knowne, it were

follie to repeate, and secrets, if were against mine honestie to vt-
ter. The next morning they went to Dover, where Euphues bee-
ing ready to take shippe, he first toke his farewell of Philautus in
these wordes.

Philautus, the rare that I have had of thy friendship to mine,
hath been tried by the counsaile I have alwaies given thee, which
if thou have forgotten, I meane no more to write in water, if thou
remember, imprint it in steele. But seeing my departing fro thee
is as it were my death, for that I know not whether ever I shall
see thee, take this as my last testament of good will. Be humble to
thy superiours, gentle to thy equals, to thy inferiours courteous, a-
ble, envie not thy betters, iniurie not thy fellowes, oppresse not the
poore. The stipend y is allowed to maintaine thee, vse wisely, be
neither prodigall to spend all, nor covetous to keepe all, cutte thy
coate according to thy cloath, and thinke it better to be accounted
thrifty among the wise, then a good companion among the ri-
otous. For thy studie or trade of life, vse thy booke in the morning,
thy Bowle after dinner, or what other exercise shall please thee
best; but alwaies have an eye to the maine, whatsoever thou art
chaunced at to buy. Let thy purse be large, for the pranke of
Apishe is to base for so fine a stomack as thine, and Diuinitie to
curious for so fickle a head as thou hast. Touching thy proceedings
in loue, be constant to one, and try but one, otherwise, thou shalt
bring thy credite into question, and thy love in to derision. Keepe
thy selfe from Capilla, deale wisely with Fraunce, for in Eng-
land thou shalt finde those that will decipher thy dealings, be thou
never so politicke; be secrete to thy selfe, and trust none in mat-
ters of loue, as thou louest thy life.

Certifie me of thy proceeding by thy Letters, and thinke that
Euphues cannot forget Philautus, who is as dere vnto me as my
selfe. Commend me to all my friends, and so farewell good Phila-
tus, and wel shalt thou fare, if thou follow the counsel of Euphues.

PHilautus, the water standing in his eyes, not able to answere
one word vntill he had well wept, replied at last, as in these
one wordes, saying: that his counsaile should be engraven in his
hart, and he would followe euery thing that was prescribed him:

certifying

certifying him of his sacrefie, as either occasion or opportunitie should serue. But when friends at parting would utter most, then teares hinder most, which brake off both his answere, and staied Euphues reply, so after many millions of embracings, at the last they departed, Philautus to London, where I leaue him, Euphues to Athens, where I meane to follow him, for he it is that I am to goe with, not Philautus.

There was nothing that happened vpon the Seas worthy the writing, but within few daies Euphues hauing a merry winde arriued at Athens, where, after he had visited his friends, and sette an order in his affaires, he began to addresse his Letters to Liuia, touching the state of England, in this manner.

LIuia, I salute thee in the Lord, &c. I am at length returned out of England, a place, in my opinion (if any such may bee in the Earth) not inferior to Paradise. I haue here inclosed sent thee the description, the manners, the conditions, the gouernment, and entertainment of that Country. I haue thought it good to dedicate it to the Ladies of Italie, if thou thinke it worthy, as thou canst not otherwise, cause it to be imprinted, that the praise of such an Ile, may cause those that dwell els where, both to commend it, and meruaile at it. Philautus I haue left behind me, who like an old dogge followeth his old sent Loue: wiser he is then he was wont, but as yet nothing more fortunate. I am in health, and that thou art so, I heare nothing to the contrarie: but I know not howe it fareth with me, for I cannot as yet brooke mine owne Country, I am so delighted with another. Aduertise mee by Letters what estate thou art in, also how thou likest the state of England, which I haue sent thee. And so farewell.

Thine to vse, Euphues.

To the Ladies and Gentlewomen of England: Euphues wisheth health and honour.

IF I had brought (Ladies) little dogs from Malta, or strange stones from India, or fine Carpets from Turkie, I am sure that either

either you would haue loued me to haue the, or wished to see them. But I am come out of England with a Glasse, wherein you shal behold the things which you neuer saw, and meruaile at the sights which you haue seene. Not a Glasse to make you beautifull, but to make you bluſh, yet not at your vices, but others vertues: not a glasse to vewe your haires, but to vewe your harmes, by the which, if you euery morning correct your manners, being as carefull to amend faults in your harts, as you are curious to find faults in your heads, you shal in short time be as much commended for vertue of the wise, as for beauty of the wanton. Yet at the first sight if you seeme deformed by loking in this Glasse, you muſt not think that the fault is in the Glasse, but in your manners: not resembling Liuia, who seeing her beauty in a true Glasse, to be but deformity, walked her face and broke the glasse. Heere you shal see beauty accompanied with virginity, temperance, mercy, iuſtice, magnanimity, and all other vertues whatsoeuer, rare in your eye, and but one, and rarer then the Phenix, where I thinke there is not two. In this glasse shal you see, that the glasses which you carrie in fans of feathers, shew you to be lighter then feathers: that the glasses wherein you carouse your wine, make you to be more wanton then Bacchus, that the new found Glasse chaines that you weare about your necks, argue you to be more brittle then glasse. But your eyes being too colde to iudge of so rare a spectacle, my counsaile is, that you loke with spectacles, for ill can you abide the beame of the clere Sunne, being scant able to view the blaze of a dim candle. The spectacles I would haue you vſe, are for the one eye iudgement, without flattering your selues, for the other eye bolde, without miſtrusting of me. And then I doubt not, but you shal both thanke me for this glasse, (which I send also into all places of Europe) & think worse of your garish glasses, which makes you of no more price then broken glasses.

Thus faire Ladies, hoping you will be as willing to prie in this glasse for amendment of manners, as you are to prank your selues in a loking glasse for commendation of men, I wish you as much beauty as you would haue, so as you would endeuor to haue as much vertue as you should haue. And so farewell.

Euphues

## Euphues Glasse for Europe.

THere is an Ilelying in the Ocean Sea, directly against that part of Fraunce, which containeth Picardy and Normandie, called now England, heretofore named Britaine. It hath Ireland on the West side, on the North the maine Sea, on the East the Germanie Ocean. This Iland is in circuit 1720. miles, in forme like unto a Triangle, being broadest in the South part, and gathering narrower and narrower, till it come to the farthest point of Cathnesse Northward, where it is narrowest, and there endeth in manner of a Promontorie. To repeate the ancient manner of this Iland, or what sundry Nations have inhabited there, to set downe the Giants, which in bignes of bone have passed the common size, and almost common credite, to rehearse what diversities of languages have bene used, into howe many kingdomes it hath bene devided, what Religions have been followed before the comming of Christ, although it would breede great delight to your eares, yet might it happily seeme tedious: for that honey taken excessively, cloyeth the stomach, though it be honey. But my mind is briefly to touch such things as at my being there, I gathered by mine owne study and inquiry, not meaning to write a Chronicle, but to set downe in a worde what I heard by conference.

It hath in it twenty and five Cities, of the which the chiefest is named London, a place both for the beauty of building, infinite riches, variety of all thinges, that excelleth all the Cities in the world: insomuch that it may be called the store-house and Mart of all Europe. Close by this Citty runneth the famous River, called the Thames, which from the head where it riseth named Isis, unto the fall midway, it is thought to be one hundred and foure score miles. What can there be in any place under the heauens, that is not in this noble Citty, eyther to be bought or borrowed? It hath divers Hospitals for the relieving of the poore, five score faire Churches for divine service, a glorious Burse, which they call The Royall Exchange, for the meeting of Merchants of all Countries, where any traffique is to be had. And among all the

ſtrange and beautifull ſhewes, me thinkes there is none ſo notable as the Bridge which croſſeth the Thames, which is in a manner of a continuall ſtreet, well replenished with large and ſtatelie houſes on both ſides, and ſituate vppon twentie Arches, whereof each one is made of excellent free ſtones ſquared, euery one of the being three ſcore foote in height, and foure twentie in diſtance one from another. To this place the whole Realme hath his recourſe, whereby it ſeemeth ſo populous, that one would ſcarce thinke ſo many people to be in the whole Iland, as bee ſhall ſee ſometimes in London.

This maketh Gentlemen braue, and Merchants ritch, Citizens to purchaſe, and ſojourners to mortgage: ſo that it is to be thought, that the greateſt wealth and ſubſtance of the whole Realme, is couched within the walls of London, where they that be rich, keepe it from them that be needie, not detaining it from the luſtie youthes of England by rigour, but ingreſſing it vntill young men ſhall ſauour of reaſon: wherein they ſhew themſelues Treaſurers for others, not hoorders for themſelues: yet although it be ſure enough, would they had it, in my opinion it were better to be in the Gentlemans purſe, then in the Marchants hands.

There are in this Iland two and twentie Biſhops, which are as it were Super-intendents ouer the Church, men of great zeale and deepe knowledge, diligent Preachers of the word, earneſt followers of their doctrine, carefull watchmen that the Woolfe deuoure not the ſheepe: the Ciuil gouernment politick, in ruling the ſpirituall (word (as far as in the inner the Prince appertaineth) full, cutting off thoſe members from the Church by rigour, that are obſtinate in their hereſies, and inſtructing thoſe that are ignorant, appointing godlie and learned Miniſters in euerie of their Sees, that in their abſence may be lights to ſuch as are in darkneſs, ſalt to thoſe that are vnſauorie, leauen to ſuch as are vnlearned. Viſitations are holden oftentimes, whereby abuſes and diſorders, either in the Laitie for negligence, or in the Clergie for ſuperſtition, or in all for wicked liuing there are puniſhments, by due execution whereof, the diuine ſeruice of God is honoured with more puritie, and followed with greater ſinceritie. There are alſo in this Iland two famous Vniuerſities, the one Oxford, the o-

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ther Cambridge, both for the profession of all Sciences, for Diuinitie, Phisick, Lawe, and all kinde of learning, excelling all the Vniuersities in Christendome.

I was my selfe in either of them, and like of them both so well, that I meane not in the way of controuersie to prefer any for the better in England, but both for the best in the world: saying this, the Colledges in Oxford are much more stately for the building, and Cambridge much more sumptuous for y houses in the towne, but the learning neither lieth in the stone walles of the one, nor the fine streets of the other, for out of them both we daily procure men of great wisedome to rule the Common weale, of teaching, to instruct the common people, of all singuler kind professions to doo good withall. And let this suffice, not to inquire which of them is the superiour, but that neither of them haue their equall, nor to aske which of them is the most auncient, but whether any other be so famous.

But to proceede, in England their buildings are not very stately, vnlesse it be the houses of Noblemen, and heere and there the place of a Gentleman, but much amended, as they report that haue tolde me. For their munition, they haue not onelie great store, but also great cunning to vse them, and courage to practise them: their Armor is not vnlike vnto that which in other Countries they vse as Corslets. Almaine Riuets, shirts of Male, Jacks quilted, and couered ouer with Leather, Fustian, or Canuas, ouer thicke plates of yron that are sowed to the same. The ordinance they haue is great, and thereof great store. Their Nauie is deuided as it were into three sortes, of the which the one serueth for warres, the other for burthen, the other for Fishermen. And some Vessels there be (I knowe not by experience, but yet beleeue by circumstance) that will saile nine hundred miles in a week, when I should scarce thinke y a bird will flie foure hundred. Touching their commodities, they haue foure Baths, the first called S. Vincents, the second Hally-well, the third Buxton, the fourth (as in old time we read) Caire Bledud, but now taking his name of a towne were adioyning, it is called the Bath. Besides, in this Iland are many wonders to be found, which I will not repeate, because I my selfe neuer saw them, and I haue heard of greater.

Concer-

Concerning their diet in number of dishes, and change of meat, the Nobility of England do excede most, having all things that either may be bought for mony, or gotten for the season. Gentlemen and Merchants fed very finely, and a poore man it is that dineth with one dish, & yet so content with a little, that having halfe dined, they say as it were in a Proverb, that they are as wel satisfied as the Lord Maior of London, whom they think to fare best, though he eate not most.

In their meales there is great silence and grauity, using wine rather to ease the stomacke then to loade it, not like unto other Nations, who never thinke that they have dined untill they be drunken.

The attire they use, is rather led by the imitations of others, then their owne invention, so that there is nothing in England more constant then the inconstancie of attire: now using the French fashion, now the Spanish, then the Morisco gowne, then one thing, then another: insomuch that in drawing of an Englishman, the Painter setteth him downe naked, having in one hand a paire of sheeres, in the other a peece of cloath, who hauing cut his collar after the French guise, is ready to make his sleeue after the Barbarian manner. And although this weare the greatest enormity that I could see in England, yet is it to be excused, for they that cannot maintaine this pride, must leave of necessity, and they that be able, will leave when they see the vanity.

The Lawes they use are different from ours, for although the common and ciuill Law be not abolished, yet are they not had in so great reputation as their diuine common Lawes, which they terme the Lawes of the Crowne.

The regiment that they have dependeth upon Statute Lawe, and that is by Parliament, which is the highest Court, consisting of three seuerall sorts of people, the Nobility, Clergy, and Commons of the Realme: so as whatsoeuer be among them enacted, the Queene striketh the stroke, allowing such thinges as to her Maiestie seemeth best. Then upon Common lawe, which standeth upon Maximes and Principles, yeares and tearmes. The cases in this Lawe are called Pleas or Actions, and they are either criminall or ciuill: the meane to determine, are writs, some

some

originall, some iudiciall: their triall and recoueries are eyther by verdit or demur, confession or default, wherein if any fault haue bẽ committed, either in proceſſe or forme, matter or iudgement, the party greeued may haue a writ of error. Then vpon cuſtomable Lawe, which conſiſteth vpon laudable cuſtomes vſed in ſome priuate Country.

Laſt of all preſcription, which is a certaine cuſtome continued time out of minde, but it is more particuler then their cuſtomable Law.

Murtherers and Theeues are hanged, Witches burnt, all other villanies that deſerue death, puniſhed with death, inſomuch that there are very fewe hainous offences practiſed, in reſpect of thoſe that in other Countries are commonly vſed.

Of ſauage beaſts and vermine they haue no great ſtore, nor any that are noyſom. The Cattle they keepe for profit, are Oxen, Horſes, Sheepe, Goates, and Swine, and ſuch like, whereof they haue abundance. Wild foule and fiſh they want none, nor any thing that either may ſerue for pleaſure or profit.

They haue more ſtore of paſture then tillage, their Meddowes better then their Corne-fields, which maketh more Graſiers then Corne-mongers, yet ſufficient ſtore of both.

They excell for one thing, their dogges of all ſorts, Spaniels, Hounds, Maſtifes, and diuers ſuch: the one they keepe of hunting and hawking, the other for neceſſary vſes about their houſes, as to drawe water, to watch theeues, &c. And thereof they deriue the word Maſtife, of Maſs and Theefe.

There is in that Ile Salt made, and Saffron, there are great Quarries of ſtone for buildings, ſundry minerals of Quickſiluer, Antimony, Sulphur, black Lead, and Orpiment red and yellow. Alſo, there groweth the fineſt Allom that is, Vermillion, Bittamen, Chriſocolla, Copperus, the minerall ſtone whereof Petrolium is made, & that which is moſt ſtrange, the Minerall pearle, which as they are for greatnes and colour moſt excelent, ſo are they digged out of the maine land, in places far diſtant from the ſhore. Beſides theſe, though not ſtrange, yet neceſſary, they haue cole mines, Salt peter for Ordinance, ſalt Rode for Glaſſe.

They want neyther Tinne nor Lead, there groweth Yron,

Steele, and Copper, and what not? So hath GOD blessed the Country, as it should seeme not only to haue sufficient to serue their own turnes, but also others necessities, whereof there was an old saying: All Countries stand in neede of Brittaine, and Brittaine of none.

Their ayre is very wholesome and pleasant, their ciuility not inferiour vnto those that deserue best, their wits very sharpe and quick, although I haue heard that the Italian & the French-man haue accounted them but grose and dull pated, which I think com not to passe by the proofe they made of their wits, but by the Englishmans report. For this is strange, (and yet how true it is, there is none that euer trauailed thether but can report) that it is alwaies incident to an Englishman, to think worse of his own Nation, either in learning, experience, common reason or wit preferring alwaies a stranger, rather for the name then the wisedome. I for mine owne part think, that in all Europe, there are not Lawyers more learned, Diuines more profound, Philitions more expert, then are in England.

But that which most allureth a stranger, is their curtesie, their ciuility, and good entertainment: I speake this by experience, that I found more curtesie in England among those I neuer knew, in one yeare, then I haue done in Athens or Italy among those I euer loued, in twenty yeares.

But hauing intreated sufficiently of the Country and their conditions, let me come to the glasse I promised, being in the Court, where, although I should as order requireth begin with the chiefest, yet I am forced with the Painter, to reserue my best colours to end Venus, and to lay the ground with the basest.

First then I must tell you of the graue and wise Counsailours, whose fore-sight in peace, warranteth safety in war: whose prouision in plenty, maketh sufficient in dearth, whose care in health is as it were a preparatiue against sickenes: how great their wisdome hath beene in all things, the twenty-two yeares peace doth best shew and proue. For what subtilty hath there been wrought so closely, what priuy attempts so craftily, what rebellions stirred vp so disorderly, but they haue by pollicie bewrayed, preuented by wisedome, repressed by iustice? What conspiracies abroad, what

what confederacies at home? what iniuries in any place hath at any time bene contriued, the which they haue not, either foreseene before it could kindle, or quenched before it could flame?

If any wilie Vlisses should faine madnes, there was amongst them some Palamides to reueale him: if any Theris went about to keepe her sonne from the doing of her Country seruice, there was also a wise Vlisses in the Court to bewray it. If Sinon came with a smoth tale to bring in the horse into Troy, there hath beene alwaies some courageous Lacaon to thrust his speare against the bowels, which beeing not bewitched with Lacaon, hath vnfolded that which Lacaon suspected. If Argus with his hundred eyes, went prying to vndermine Iupiter, yet mette hee with Mercurie, who whisteled all his eyes out, insomuch as there could neuer yet any craft preuaile against their pollicie, or any challenge against their courage. There hath alwaies beene Achilles at home to buckle with Hector abroad, Nestors grauitie to countervaile Priams counsaile, Vlisses subtilties to match with Antenors pollicies, England hath all those, that can and haue wrastled with others, whereof we can require no greater proofe then experience.

Besides, they haue all a zealous care for the increasing of true Religion, whose faythe for the most part hath beene tryed through the fire, which they had felt, had they not fled ouer the water.

Moreouer, the great studie they bend towards Scholes of learning, doth sufficiently declare, that they are not onely furtherers of learning, but Fathers of the learned. O thrice happie England, where such Counsailors are, where such people liue, where such vertue springeth.

Amongst these shall you find Zophirus, that will mangle himselfe to doe his Country good, Acchates, that will neuer start an inch from his Prince, Æneas Nausicla, that neuer wanted a shift in his extreamitie, Cato that euer counsailed vnto the best. Ptholomeus Philodelphus, that alwaies maintained learning. Among the number of all wise, noble, and which Counsailors, (I cannot but for his honours sake remember) the most prudent and right Honourable the L. Burleigh, high Treasurer of that Realme, no lesse reuerenced for his wise dome, then renowned for his Office: more loued at home then feared abroade, and yet more feared for

his counsaile among other Nations, then swoꝛde oꝛ fire, in whom the saying of Agamemnon may be verified, who rather wished foꝛ one such as Nestor, then many such as Aiax.

This Noble man I found so ready, being but a stranger, to doe me good, that I neither ought to foꝛget him, neither cease to pꝛay foꝛ him, that as hee hath the wisedome of Nestor, so he may haue the age: that hauing the pollicies of Vlisses, hee may haue his honour, woꝛthy to liue long, by whom so many liue in quiet, and not vnwoꝛthy to be aduaunced, by whose care so many haue been pꝛeferred.

Is not this a glasse (faire Ladies) foꝛ all Countries to beholde, where there is not onely an agreement in Faith, Religion, and Counsaile, but in friendship, bꝛotherhood, and liuing? By whose good endeuours vice is punished, vertue rewarded, peace established, foꝛraine bꝛoiles repꝛessed, domesticall cares appeased: what Nation can of Counsailoꝛs desire moꝛe? what dominion, that excepted, hath so much? Whē neither courage can pꝛeuaile against their chiualrie, noꝛ craft take place against their counsaile, noꝛ both ioyned in one, be of force to undermine their Country, when you haue beheld your eyes with this glasse, behold here another.

It was my foꝛtune to bee acquainted with certaine English Gentlemen, which bꝛought me to the Court, where whē I came, I was dꝛiuen into a maze to behold the lustie and bꝛaue gallants, the beautifull and chaste Ladies, the rare and goodly oꝛders, so as I could not tell whether I should most commend vertue oꝛ bꝛauerie. At the last, comming oftener thether then it beseemed one of my degree, yet not so often as they desired my company, I began to pꝛy after their maners, and natures, and that which followeth I saw, whereof who so doubteth, I will sweare.

The Ladies spende the moꝛning in deuout pꝛayer, not resembling the Gentlewomen in Gꝛece and Italie, who begin their moꝛning at mid-nights, and make their euening at midnight, vsing Sonnets foꝛ Psalmes, and pastimes foꝛ pꝛayers, reading the Epistle of a Louer, when they shoulde peruse the Gospell of our Loꝛd, dꝛawing wanton lines when death is before their face, as Archimedes did tꝛiangles and cꝛcles when the enemie was at his back. Behold Ladies in this glasse, that the seruice of God is to be

pꝛeferred

preferred before all things, imitate the English Damosels, who are as cunning in the Scriptures, as you are in Arioſto and Petrarck, or any booke that liketh you beſt, & becommeth you worſt. For brauerie I cannot ſay that you exceede them, for certaine it is the moſt gorgious Court that euer I haue ſeene, read, or heard of, but yet doe they not vſe their apparrell ſo nicely as you in Italie, who thinke ſcorne to kneele at ſeruice for feare of wrinckles in their ſilkes, who dare not lift vp your heads to heauen, for feare of rumpling the ruffes in your necke: yet your hands (I confeſſe) are holden vp, rather I thinke to ſhew your Rings, then to manifeſt your righteouſnes. The brauerie they vſe, is for the honour of their Prince, the attire you weare, for the alluring of your pray: their rich apparrell maketh their beautie more ſeene, your diſguiſing cauſeth your faces to be more ſuſpected. They reſemble in their garments the Eſtridge, who being gazed on, cloſeth her wings, and hideth her feathers, you in your roabes are not vnlike the Peacock, who being praiſed, ſpreadeth her taile and bewrayeth her pride. Veluets and ſilkes in them are like golde, about a pure Diamond, in you like a greene hedge about a filthy dunghill. Think not Ladies that becauſe you are decked with gold, you are indued with grace: imagine not that ſhining like the Sunne in earth, ye ſhall climbe the Sunne in heauen: looke diligentlie into this Engliſh glaſſe, and then ſhall you ſee, that the more coſtlie your apparrell is, the greater your curteſie ſhould bee, that you ought to be as farre from pride as you are from peuertie, and as neere to Princes in beautie as you are for brightneſſe. Becauſe you are braue, diſdaine not thoſe that are baſe, thinke with your ſelues that Ruſſet-coates haue their Chriſtendome, that the ſunne when hee is at the higheſt, ſhineth as well vpon courſe Canuas as cloth of Triſſue, though you haue pearles in your eyes, iewels in your breaſts, precious ſtones on your fingers, yet diſdaine not the ſtones in the ſtreete, which although they are nothing ſo noble, yet are they much more neceſſary. Let not your roabes hinder your deuotion, learne of the Engliſh Ladies, that GOD is worthy to be worſhipped with moſt price, to whom you ought to giue all praiſe: then ſhall you be like ſtarres to the wiſe, who nowe are but ſtaring ſtocks to the foliſh, then ſhall you be praiſed of moſt,

who are now pointed at of all, then shall God beare with your follie, who now abhorreth your pride.

As the Ladies in this blessed Iland are deuout and braue, so are they chast and beautifull: insomuch that when I first beheld them, I could not tell whether some mist had bleared mine eyes, or some strange inchauntment altered my minde: for it may be, thought I, that in this Iland, either some Artimidorus or Lisimandro, or some odde Nigromancer did inhabit, who would shew mee Fairies, or the bodie of Helen, or the newe shape of Venus: but comming to my selfe, and seeing that my senses were not changed, but hindered, that the place where I stode was no inchaunted Castell, but a gallant Court, I could scarce refraine my voice from crying, There is no beautie but in England.

There did I behold them of pure complexion, exceeding the Lillie and the Rose, of fauour (wherin the chiefest beauty consisteth) surpassing the pictures that were fained, or the Magitian ỳ would faine: their eyes piercing like the Sun beames, yet chast: their speech pleasant and sweet, yet modest and curteous: their grace comely, their bodies straight, their hands white, all thinges that men could wish, or women would haue: which howe much it is, none can set downe, when as the one desireth as much as may be, the other more. And to these beautifull moulds, chaste mindes: to the comly bodies, temperance, modestie, mildnes, sobrietie, whō I often beheld merrie, yet wise: conferring with Courtiers, yet warilie: drinking of Wine, yet moderatly: eating of delicates, yet but their eares full: listning to discourses of loue, but not without reasoning of learning: for there it more delighteth thē to talke of Robinhood then to shoote in his bow, and greater pleasure they take to heare of loue, then to be in loue.

Here Ladies is a glasse that will make you blush for shame, and loke pale for anger: their beautie commeth by nature, yours by Art: they increase their fauours with faire water, you maintaine yours with Painters colours: the haire they lay out, groweth vpon their owne heads, your semlines hangeth vpon others: theyrs is alwaies in their owne keping, yours often at the Diars: theyr beautie is not lost with a sharpe blast, yours fadeth with a soft breath: not vnlike vnto paper flowers, which breake as soone as

they

they are touched, resembling the Birds in Egipt called Ibes, who beeing handled, lose their feathers: or the Serpent Serapie, which beeing but touched with a Brake, bursteth. They vse their beauty because it is commendable, you because you would be common: they if they haue little, do not seeke to make it more, but you that haue none, indeuour to bespeake most: if theirs wither by age, they nothing esteeme it, if yours wast by yeeres, you goe about to keepe it: they knowe that beautie must faile if life continue, you sweare that it shall not fade, if colours last. But to what end Ladies, do you alter ỳ gifts of Natures by the gifts of Art? Is there no colour good but white, no Planet bright but Venus? no linnen faire but Lawne? Why goe you about to make the face fayre by those meanes ỳ are most foule? A thing lothsome to men, & therefore not louely, horrible before God, and therefore not lawfull.

Haue you not heard that the beauty of the cradle is most brightest, that paintings are for pictures without sence, not for persons with true reason. Follow at the last Ladies, the gentlewomen of England, who beeing beautifull, do those things that shal become so amiable faces: if of an indifferent hiew, those thinges as shall make them louely, not adding one ounce to beauty, that may detract a dram from vertue. Besides this, their chastitie and temperance is as rare as their beautie, not going in your footsteps, that drinke Wine before you rise to increase your colour, and swill it when you are vp to prouoke your lust: They vse their needle to banish idlenes, not the pen to nourish it, not spending their times in aunswering the Letters of them that wooe them, but forswearing the companie of those that write them, giuing no occasion either by wanton lookes, vnseemely iestures, vnadui sed speech, or any vncomlie behauiour of lightnes or liking. Contrarie to the custome of many Countries, where filthy wordes are accounted to sauour of a fine wit, broade speech of a bolde courage, wanton glaunces of a sharpe eye-sight: wicked deeds of a comely iesture: all vaine delights, of a right curteous curtesie.

And yet they are not in England precise, but warie, not disdainfull to confer, but fearfull to offend: not without remorse where they perceiue truth, but without replying where they suspect trecherie: when as amongst other Nations, there is no talke so

lothſome to chaſt eares, but it is heard with great ſport, and anſwered with great ſpeede. Is it not then a ſhame Ladies, that that little Iland ſhould be a mirrour to you, to Europe, to the whole worlde?

Where is the temperance you profeſſe, when Wine is more common then water? Where the chaſtitie, when your luſt is thought lawfull? where the modeſtie, when your mirth turneth to vncleannes, vncleannes to ſhameleſnes, ſhameleſneſſe to all ſinfulnes? Learne Ladies, though late, yet at length, that the cheefeſt title of honour in earth, is to giue all honour to him that is in heauen, that the greateſt brauerie in the worlde, is to be burning Lampes in the worlde to come: that the cleereſt beautie in thys life, is to be amiable to him that ſhall giue eternall: Looke in the Glaſſe of England, too bright I feare me for your eyes. What is there in your ſexe that you haue not, and what that you ſhould not haue? They are in prayer deuout, in brauery humble, in beauty chaſt, in feaſting temperate, in affection wiſe, in mirth modeſt, in all their actions, though courtly becauſe Women, yet Angels, becauſe vertuous.

Ah (good Ladies) good I ſay, for that I loue you, I would you could a little abate that pride of your ſtomacks, that looſeneſſe of minde, that licentious behauiour, which I haue ſeene in you with no ſmall ſorrow, & cannot remedie with continuall ſighes. They in England pray when you play, ſow when you ſleepe, faſt when you feaſt, and weepe for your ſinnes when you laugh at your ſenſualitie. They frequent the Church to ſerue God, you to ſee gallants: they deck themſelues for cleanlineſſe, you for pride: they maintaine their beautie for their owne liking, you for others luſt, they refraine wine becauſe they feare to take too much, you, becauſe you can take no more. Come Ladies, with teares I call you, looke into this glaſſe, repent your ſinnes paſt, refraine your preſent vices, abhorre vanities to come, ſay this with one voyce, We can ſee our faults onely in the Engliſh glaſſe. A glaſſe of grace to them, of griefe to you, to them in ſtead of righteouſnes, to you in place of repentance.

The Lords and Gentlemen in that Court, are alſo an example for all others to follow, true tipes of nobility, the onely ſtay & ſtaffe

of

of honor, braue Courtiers, ſtout Souldiers, apt to reuell in peace, and ride in war. In fight fierce, not dreading death, in friendſhip firme, not breaking promiſe: curteous to all that deſerue wel, cruell to none that deſerue ill. Their aduerſaries they truſt not, that sheweth their wiſedom, their enemies they feare not, that argueth their courage. They are not apt to profer iniuries, nor fit to take any: loth to pick quarrels, but longing to reuenge them.

Actiue they be in all things, whether it bee to wraſtle in the games of Olimpia, or to fight at Barriers in Paleſtra, able to carry as great burthens as Milo, of ſtrength to throw as big ſtones as Turnus, and what not, that either man hath done or may doe, worthy of ſuch Ladies, and none but they, and Ladies willing to haue ſuch Lords, and none but ſuch. This is a glaſſe for youth in Græce and Italy, beholde it Ladies and Lords all, that either meane to haue piety, vſe bravery, increaſe beauty, or that deſire temperancy, chaſtity, wit, wiſedom, valour, or any thing that may delight your ſelues, or deſerue praiſe of others.

But another ſight there is in my glaſſe, which maketh me ſigh for greefe, I cannot shewe it, and yet had I rather offend in derogating from my glaſſe, then my good wil. Bleſſed is that Land that hath all commodities, to encreaſe the Common-wealth, happie is that Land that hath wiſe Counſailors to maintaine it, vertuous Courtiers to beautifie it, noble Gentlemen to aduaunce it, but to haue ſuch a Prince to gouerne it, as is their Soueraigne Quéene, I knowe not whether I ſhoulde thinke the people to be more fortunate or the Prince famous, whether their felicity be more to be had in admiration, that haue ſuch a ruler, or her vertues to be honoured that hath ſuch royaltie: for ſuch is their eſtate there, that I am enforced to thinke, that euery day is as lucky to the Engliſhman, as the firſt day of Februarie hath beene to the Grecians.

But I ſée you gaze vntill I ſhew this glaſſe, which you hauing once ſéene, wil make you giddy: Oh Ladies I know not when to begin, or where to end: for the more I goe about to expreſſe the brightnes, the more I find mine eyes bleared: the nearer I deſire to come to it, the further I ſéeme from it. Not vnlike to Simonides, who being curious to ſet downe what God was, the more leaſure

hée toke, the more loth he was to meddle, saying, that in things aboue reach it was easie to catch a straine, but impossible to touch a star: and therefore scarce tollerable to point at that, which none can neuer pull at. When Alexander had commaunded that none should paint him but Appelles, none carue him but Lysippus, none engraue him but Pergotales, Pharrasius framed a table, squared euery way two hundreth foote, which in the borders hée trimmed with fresh colours, and limmed with fine gold, leauing all the other rome without knot or line: which table hée presented to Alexander, who no lesse merualling at the bignes then at the barenes, demaunded to what end hee gaue him a frame without face, béeing so naked, and without fashion béeing so great? Pharrasius aunswered him, Let it be lawfull for Pharasius & Alexander, to shewe a table wherein hee would paint Alexander, if it were not vnlawfull, & for others to square Timber, though Lysippus carue it, and for all to cast Brasse, though Pergotales ingraue it. Alexander perceiuing the good minde of Pharrasius, pardoned his boldnes, and preferred his Art: yet enquiring why hee framed the table so big, he answered that he thought that frame to be but little enough for his picture, when the whole world was to little for his person, saying: that Alexander must as well be praised as painted, and that all his victories and vertues, were not to be drawne in the compasse of a Signet, but in a field.

This aunswere Alexander both liked and rewarded, insomuch as it was lawfull euer after for Pharrasius both to praise that noble King, & to paint him. In like manner I hope, that though it be not requisite, that any should paint their Prince in England, that cannot sufficiently perfect her, yet it shal not be thought rashnesse or rudenes, for Euphues to frame a table for Elizabeth, though hée presume not to paint her. Let Appelles shew his fine Art, Euphues will manifest his faithfull hart, the one can but proue his conceite to baze his cunning, the other his good will to grinde his colours: het hat whetteth the toles is not to be misliked though he cannot carue the Image: the worme that spinneth the silke is to be estéemed, though she cannot worke the Sampler: they that fell Timber for ships, are not to be blamed because they cannot build ships. He that carrieth the Morter furthereth the building, though he be

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no expert Mason, hee that diggeth the garden is to be considered, though he cannot tread the knots: the Goldsmithes boy must haue his wages for blowing the fire, though he cannot fashion ẏ iewel. Then Ladies I hope poore Euphues shall not be reuiled though he deserue not to be rewarded.

I will set downe this Elizabeth as neere as I can: And it may be, that as the Venus of Appelles not finished, the Trindarides of Nichomachus not ended, the Medea of Timomachus not perfected, the table of Pharrasius not coloured, brought greater desire to them to consumate them, and to others to see them: so the Elizabeth of Euphues being but shadowed for others to varnish, but begun for others to end, but drawne with a blacke coale for others to blaze with a bright colour, may worke either a desire in Euphues hereafter if he liue to end it, or a mind in those that are better able to amend it, or in all, if none can worke it, a wil to wish it. In the meane season, I say as Zeuxes did, when hee had drawne the Picture of Attalanta, more will enuie me then imitate me, and not commend it, though they cannot amend it. But I come to my England.

There was for a long time ciuill wars in the Country, by reason of seuerall claimes to the Crowne, betweene the two famous and noble houses of Lancaster and Yorke, eyther of them pretending to be of the Royall bloode, which caused them both to spende their vitall blod: these iarres continued long, not without great losse, both to the Nobilitie and communaltie, who ioyning not in one, but diuers parts, turned the Realme to great ruine, hauing almost destroied their Country before they could annoint a King. But the liuing God, who was loth to oppresse England, at last began to represse iniuries, and to giue an end by mercy, to those that could find no end of malice, nor loke for any end of mischiefe. So tender a care hath he alwaies had of that England, as of a newe Israell, his chosen and beloued people.

This peace began by a marriage solemnized by Gods speciall prouidence, betweene Henrie Earle of Richmond, heire of ẏ house of Lancaster, and Elizabeth daughter of Edward the fourth, the vndoubted issue and heire of the house of Yorke: whereby (as they tearme it) the red Rose and the white were vnited and ioyned together. Out of these Roses sprang two noble buddes, Prince Ar-

thur and Henry, the eldeſt dying without iſſue, the other of moſt famous memory, leauing behind him three children, Prince Edward, the Lady Mary, the Lady Elizabeth: King Edward liued not long, which could neuer for that Realme haue liued too long, but ſharpe froſts bite forward ſpringes, Eaſterly windes blaſteth towardly bloſſoms, cruel death ſpareth not thoſe whō we our ſelues liuing cannot ſpare.

The eldeſt ſiſter the Princeſſe Mary, ſucceeded as next heire to the Crowne, and as it chaunced next heire to the graue, touching whoſe life I can ſay little, becauſe I was ſcarce borne, and what others ſay, of me ſhal be forborne.

This Queene being deceaſed, Elizabeth being of the age of twentie two yeares, of more beauty then honour, and yet of more honor then any earthly creature, was called from a priſoner to a Prince, from the Caſtle to the Crowne, from the feare of loſing her head, to be ſupreme head. And here Ladies it may be you wil moue a queſtion, why this noble Lady was either in danger of death, or cauſe of diſtreſſe, which had you thought to haue paſſed in ſilence, I would notwithſtanding haue reuealed. This Lady, all the time of her ſiſters raigne, was kept cloſe, as one that tendered not thoſe proceedings which were contrary to her conſcience, who hauing diuers enemies, endured many croſſes, but ſo patiently, as in her deepeſt ſorrow, ſhe would rather ſigh for the liberty of the Goſpel, then her owne freedome. Suffering her inferiors to triumph ouer her, her foes to threaten her, her diſſembling friends to vndermine her, learning in all this miſery only the patience that Zeno taught Ereticus to heare and forbeare, neuer ſeeking reuenge, but with good Lycurgus to loſe her owne eye, rather then to hurt anothers eye. But being now placed in the ſeat Royall, ſhe firſt of all eſtabliſhed Religion, baniſhed Popery, aduaunced the Word that before was ſo much defaced, who hauing in her hand the ſword to reuenge, vſed rather bountifully to reward: being as far from rigour when ſhee might haue killed, as her enemies were from honeſty when they could not, giuing a general pardon, when ſhe had cauſe to vſe particuler puniſhments, preferring the name of pitty before the remembrance of perrils, thinking no reuenge more princely, then to ſpare when ſhe might ſpil, to ſtay when ſhe might ſtrike:

ſtrike: to proffer to ſaue with mercy, when ſhe might haue deſtroied with iuſtice. Heere is the clemency worthy commendation and admiration, nothing inferior to the gentle diſpoſition of Ariſtides, who after his exile, did not ſo much as note them that baniſhed him, ſaying with Alexander, that there can be nothing more noble, then to do wel to thoſe that deſerue ill.

This mighty and merciful Queene, hauing many bils of priuate perſons that ſought before time to betray her, burnt them all, reſembling Iulius Cæſar, who beeing preſented with the like complaints of the Commons, threw them into the fire, ſaying, that he had rather not know the names of Rebels, then haue occaſion to reuenge, thinking it better to be ignorant of thoſe that hated him, then to be angry with them.

This clemency did her Maieſty not only ſhew at her comming to the Crowne, but alſo throughout her whole gouernment, when ſhe had ſpared to ſhed their bloods that ſought to ſpil hers, not wracking the Lawes to extreamity, but mittigating the rigour with mercy, inſomuch as it may be ſaid of that royall Monarch, as it was of Antonus, ſurnamed the godly Emperor, who raigned many yeares without the effuſion of blood. What greater vertue can there be in a Prince then mercy? What greater praiſe then to abate the edge which ſhee ſhould whet, to pardon where ſhe ſhould puniſh, and to reward where ſhe ſhould reuenge.

I my ſelfe being in England, when her Maieſtie was for her recreation in her Barge vpon the Thames, heard of a Gun that was ſhot off, though of the party vnwittingly, yet to her noble perſon dangerouſly, which fact ſhe moſt graciouſly pardoned, accepting iuſt excuſe before a great amends, taking more griefe for her poore Barge-man that was a litle hurt, then care for her ſelfe that was in greateſt hazard: O rare example of piety, O ſinguler ſpectacle of piety.

Diuers beſides there haue bin, which by priuate conſpiracies, open rebellions, cloſe wiles, cruell witchcrafts, haue ſought to end her life which lengthneth all their liues: whoſe practiſes, by the diuine prouidence of the Almighty, haue euer bin diſcloſed, inſomuch that hee hath kept her ſafe in the Whales belly, when her ſubiects went about to throw her into the ſea: preſerued her in the

bote Quen, when her enemies increased the fire, not suffering a haire to fall from her, much lesse any harme to fasten vpon her.

These iniuries and treasons of her subiects, these pollicies and vndermining of forraine Nations so little moued her, that shee would often say. Let them know that though it be not lawful for them to speake what they list, yet it is lawfull for vs to do with them what we list, being alwaies of that mercifull minde which was in Theodosius, who wished rather that hee might call the dead to life, then put the liuing to death: saying with Augustus, when she should sette her hand to any condemnation, I would to God we could not write. Infinite were the examples that might be alleadged, and almost incredible, whereby she hath shewed her selfe a Lambe in meekenesse, when she had cause to be a Lyon in might, proued a Doue in fauour, when she was prouoked to be an Eagle in fiercenes, requiting iniuries with benefites, reuenging grudges with gifts, in highest Maiestie bearing the lowest mind, forgiuing all that sued for mercy, and forgetting all that deserued iustice. O diuine nature, O heauenly nobilitie, what thing can be more required in a Prince, then in greatest power to shew greatest patience, in chiefest glory to bring forth chiefest grace, in aboundance of all earthlie felicitie, to manifest aboundance of heauenly pietie? O fortunate England, that hath such a Queene, vngratefull if you pray not for her, wicked if you doe not loue her, miserable if you loose her.

Heere Ladies is a glasse for all Princes to behold, that beeing called to dignitie, they vse moderation, not might, tempering the seuerity of the lawes with the mildnes of loue, not executing all their will, but shewing what they may. Happy are they, and only they that are vnder this glorious and gracious Soueraigne, insomuch that I account all those abiects that be not her subiects.

But why doe I tread still in one path, when I haue so large a field to walke, or linger about one flower, when I haue manie to gather: wherein I resemble those that beeing delighted with the little brooke, neglect the fountaine heade: or the Painter that beeing curious to colour Cupids bow, forgot to paint the string.

As this noble Prince is indued with mercy, patience, and moderation, so is she indued with singuler beautie and chastity, excelling

ling in the one Venus, in ỹ other Vesta. Who knoweth not howe rare a thing it is (Ladies) to match virginity with beauty, a chast minde with an amiable face, diuine cogitations with a comly coũtenaunce. But such is the grace bestowed vpon this earthly Goddesse, that hauing the beauty that might allure all Princes, shee hath the chastitie also to refuse all, accounting it no lesse prayse to be called a Virgine, then to be estæmed a Venus: thinking it as great honour to be founde chast, as thought amiable. Where is now Electra, the chast daughter of Agamemnon, where is Lala, that renowned Virgine? Where is Æmilia, that through her chastitie wrought wonders, in maintaining continuall fire at the Alter of Vesta? Where is Claudia, that to manifest her virginity set the ship on flote with her finger, that multitudes could not remoue by force? Where is Tuscia, one of the same order, that brought to passe no lesse meruailes by carrying water in a Sine, not shedding one drop from Tiber to the Temple of Vesta? If virginitie haue such force, then what hath this chast Virgine Elizabeth done? who by the space of twentie and odde yeares, with continuall peace against all pollicies, with miracles contrarie to all hope, hath gouerned that noble Iland. Against whõ, neither forraine force, nor ciuill fraude, neither discorde at home, nor conspiracies abroad could preuaile.

What greater maruaile hath happened since the begining of the world, then for a young and tender maiden to gouerne strong and valiant men, then for a Virgine to make the whole worlde, if not to stand in awe of her, yet to honor her: yea, and to liue in spite of all those that spight her, with her sword in the sheath, with her Armor in the Tower, with her souldiours in their gownes, insomuch as her peace may be called more blessed then ỹ quiet raigne of Numa Pompilius, in whose gouernment the Bees haue made their hiues in the souldiers helmets. Now is the temple of Ianus removed frõ Rome to England, whose dore hath not bene opened this 20. yeres: more to be meruailed at then the regiment of Debora, who ruled 20. yeres with religion, or Semiramis, that ruled long with power, or Zenobia, that raigned 6. yeres in prosperitie. This is the onely miracle that virginity euer wrought, for a little Iland inuiron round about with wars, to stand in peace, for the

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walls of Fraunce to burne, and the houſes of England to freeſe, for all other Nations, either with ciuill ſword to be deuided, or with forraine foes to be inuaded, and that Country, neither to be moleſted with broiles in their own boſoms, nor threatned with blaſt of other borders: but alwaies though not laughing, yet loking thorough an Emerald at others iarres.

Their fields haue bæn ſowne with Corne, ſtrangers theirs pitched with Campes: they haue their men reaping their harueſt, when others are muſtering in their harnes: they vſe their pæces to fowle for pleaſure, others their Caliuers for feare of perrils. O bleſſed peace, O happy Prince, O fortunate people. The lyuing God is only the Engliſh God, where he hath placed peace, which bringeth all plenty, annointed a Virgine Quæne, which with a wand ruleth her owne ſubiects, and with her worthines, winneth the good wil of ſtrangers, ſo that ſhe is no leſſe gracious among her own, then glorious to others, no leſſe loued of her people then merualled at of other Nations.

This is the bleſſing that Chriſt alwaies gaue to his people, peace. This is the curſe that he giueth to the wicked, there ſhal be no peace to the vngodly. This was the onely ſalutation he vſed to his Diſciples: Peace be vnto you: And therefore is he called the God of loue and peace, in holy writ.

In peace was the Temple of the Lord built by Salomon, Chriſt would not be borne vntil there were peace throughout the whole world, this was the only thing that Ezechias prayed for. Let there be truth and peace O Lord in my dayes. All which examples do manifeſtly proue, that there can be nothing more notable then peace.

This peace hath the Lord continued with great and vnſpeakable goodnes among his choſen people of England. Howe much is that Nation bound to ſuch a Prince, by whom they enioy all benefits of peace, hauing their Barnes full, when others famiſh, their Coffers ſtuffed with gold, when others haue no ſiluer, their wiues without danger when others are defamed, their Doughters chaſt when others are deflowred, their houſes furniſhed, when others are fired, where they haue all things for ſuperfluity, others nothing to ſuſtaine their næde.

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This peace hath God giuen for her vertues, pitty, moderation, virginitie, which peace, the same God of peace continue for his names sake.

TOuching the beauty of this Prince, her countenance, her maiestie, her personage, I cannot think that it may be sufficiently cõmended, when it can not be too much merualled at: so that I am constrained to say, as Praxitiles did when he beganne to paynt Venus and her Sonne, who doubted whether the world could afford colours good enough for two such faire faces, and I whether my tongue can yéeld wordes, to blaze that beauty, the perfection whereof none can imagine, which seeing it is so, I must do like those that want a cleere sight, who béeing not able to discerne the Sunne in the skie, are inforced to behold it in the water. Zeuxis hauing before him fifty faire Virgins of Sparta, whereby to drawe one amiable Venus, sayd, that fiftie more fairer then those coulde not minister sufficient beautie, to shewe the Goddesse of beautie, therefore being in dispaire either by Art to shadow her, or by imagination to comprehend her, he drew in a Table a faire Temple, the gates open, and Venus going in, so as nothing coulde be perceiued but her back, wherin he vsed such cunning, that Appelles himselfe seeing this worke, wished that Venus woulde turne her face, saying: that if it were in all parts agreeable to the back, he would become an Apprentize to Zeuxis, & slaue to Venus. In the like manner fareth it with me, for hauing all the Ladies in Italie, more then fifty hundred, whereby to colour Elizabeth, I must say with Zeuxis, that as many more will not suffice, and therefore in as great an agony paint her Court with her backe towardes you, for that I cannot by Art portray her beauty, wherein though I want the skil to do it as Zeuxis did, yet viewing it narrowly, and comparing it wisely, you will say, that if her face be aunswerable to her back, you will like my handy-craft, and become her Paintmaiues. In the meane season I leaue you gazing vntill shee turne her face, imagining her to be such a one as Nature framed, to that end that no Art should imitate, wherein shee hath proued herselfe to be exquisite, and Painters to be Apes.

This beautifull mould when I beheld to be indued with chastitie,

tie, temperance, mildnes, and all other good gifts of Nature (as hereafter shall appeare) when I sawe her to surpasse all in beautie, and yet a Virgine, to excell all in pietie, and yet a Prince, to be inferiour to none in all the liniaments of the body, & yet superiour to euery one in all gifts of the minde, I began thus to pray, that as she hath liued fortie yeres a Virgin in great Maiestie, so shee may liue foure score yeres a Mother with great ioy, that as with her we haue had long time peace and plentie, so by her we euer may haue quietnes and aboundance, wishing this euen from the bottom of a hart; that wisheth well to England, though fareth ill, that either the world may end before she die, or shee liue to see her childrens Children in the world: otherwise howe tickle their state is that now triumph, vpon what a twist they hang that are in honour, they that liue shall see, which I to thinke on, sigh. But God for his mercies sake, Christ for his merrites sake, the holie Ghost for his names sake, grant to that Realme, comfort without any ill chaunce, that the longer shee liueth, the sweeter shee may smell, like vnto the bird Ibis, that shee may be triumphant in victories like the Palme tree, fruitfull in her age like the Vine, in all ages prosperous, to all men gracious, in all places glorious: so that there be no end of her praises, vntill the end of all flesh.

Thus did I often talk with my selfe, and wish with my whole hart. What should I talke of her sharp wit, excellent wisedom, exquisite learning, and all other qualities of the minde, wherein shee seemeth so farre to excell those that haue beene accounted singular, as the learned haue surpassed those that haue ben thought simple.

In questioning, not inferiour to Nicaulia ỹ Quéne of Saba, that did put so many hard doubts to Salomon, equall to Nicostrata in the Greeke tongue, who was thought to giue precepts for the better perfection: more learned in the Latine then Aspasia: passing Aspasia in Philosophy, who taught Pericles: exceeding in iudgement Themistocles, who instructed Pythagoras: add to these qualities those that none haue had, the French tongue, the Spanish, the Italian, not meane in euery one, but excellent in all, readier to correct escapes in those languages, then to be controled, fitter to teach others then to learne of any: more able to add newe rules,

rules, then to erre in the old. Insomuch as there is no Embassador that commeth into her Court, but she is willing and able both to vnderstand his message, and vtter her minde, not like vnto the Kings of Assiria, who aunswere Embassades by messengers, while they themselues either dally in sinne, or sport in slæpe. Her godlie zeale to learning with her great skill, hath bæne so manifestly approued, that I cannot tel whether she deserue more honor for her knowledge, or admiration for her curtesy, who in great pomp hath twice directed her progresse vnto the Vniuersities: with no lesse ioy to the Students then glorie to the state, where after long and solemne disputations in the Law, Philick, and Diuinitie: not as one wearied with Scholler's arguments, but wedded to their Orations, when euery one feared to offend in length, shee in her owne person, with no lesse praise to her Maiestie, then delight to her Subiects, with a wise and learned conclusion, both gaue them thanks, and put herselfe to very great paines.

O noble patterne of a princely mind, not like vnto the Kings of Persia, who in their Progresses did nothing els but cut stickes to driue away the time, nor like the delicate liues of the Sibarites, who would not admit any Art to be exercised within their Cittie that might make the least noise. Her wit so sharp, that if I should repeate the apt aunswers, the subtile questions, the fine speeches, the pithy sentences, which on the suddaine shee hath vttered, they would rather breede admiration then credite.

But such are the gifts that the lyuing GOD hath endued her withall, that loke in what Art or language, wit or learning, vertue or beauty, any one hath particularly excelled most, shee onely hath generally exceeded euery one in all: insomuch that there is nothing to be added, that either men would wish in a woman, or God doth giue to a creature.

I let passe her skill in Musick, her knowledge in all the other Sciences, when as I feare least by my simplicitie, I should make them lesse then they are, in seeking in shew howe great that are, vnlesse I were praising her in the Gallerie of Olimpia, where giuing forth one word I might heare seauen.

But all these graces, although they be to be wondred at, yet her politique gouernment, her prudent Counsaile, her zeale to

Religion, her clemency to those that submit, her stoutnes to those that threaten, so far exceede all other vertues, that they are more easie to be meruailed at, then imitated.

Fiue and twenty yeares hath she born the Sword, with such iustice, that neither offenders could complaine of rigour, nor the Innocent of wrong, yet so tempered with mercy, as malefactors haue been sometimes pardoned vpon hope of grace, and the iniury requited to ease their greefe, insomuch that in the whole course of her glorious raigne, it could neuer be saide, that either the powre were oppressed without remedy, or the guilty repressed without cause: bearing this engrauen in her noble hart, that iustice without mercy, were extreame iniury: and pitty without equity, plaine partiality: and that it is as great tiranny not to mittigate Lawes, as iniquity to breake them.

Her care for the flourishing of the Gospel hath wel appeared, when as neither the course of the Pope, (which are blessings to good people, nor the threatnings of Kings, which are perillous to a Prince) nor the perswasions of Papists (which are hony to the mouth) could either feare her or allure her to violate the holie leagne contracted with Christ, or to maculate the blood of the ancient Lambe, which is Christ. But alwayes constant in the true faith, she hath to the exceeding ioy of her Subiects, to the vnspeakable comfort of her soule, to the great glory of God established that Religion, the maintenance whereof she rather seeketh to confirme by fortitude, then leane off for feare, knowing that there is nothing that smelleth sweeter vnto the Lord the a sound spirit, which neither the boasts of the vngodly, nor the horrour of death can either remoue or moue.

This Gospell with inuincible courage, with rare constancie, with hot zeale she hath maintained in her owne Countries without change, & defenced against all kingdomes that sought change, insomuch that all Nations round about her, threatning alteration, shaking Swords, throwing fire, menacing famine, murther, destruction, desolation, she onely hath stode like a Lambe on the top of a hill, not fearing the blasts of the sharpe windes, but trusting in his prouidence that rydeth vpon the wings of the foure winds. Next followeth the loue she beareth to her Subiects, who

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no lesse tendreth them then the apple of her owne eye, shewing her selfe a louing Mother vnto the afflicted, a Phisition vnto the sicke, a soueraigne and milde Gouernesse to all. Touching her Magnanimitie, her Maiestie, her estate royall, there was neyther Alexander, nor Galba the Emperour, nor any that might bee bee compared with her.

This is shee that resembling the noble Queene of Navarre, vseth the Marigold for her flower, which at the rising of the Sunne openeth her leaues, and at ỳ setting shutteth them, referring all her actions and indeuours to him that ruleth the Sunne. This is that Cæsar that first bound the Crocodile to the Palme tree, brideling those that sought to raine her: This is that good Pellican, that to feede her people, spareth not to rend her owne person: This is that mighty Eagle that hath throwne dust into the eyes of ỳ Hart that went about to worke destruction to her subiects, into whose wings although the blind Beetle would haue crept, and so being carried into her nest, destroyed her young ones, yet hath she with the vertue of her feathers, consumed that Fly in his owne fraude.

Shee hath erred the Swallow that sought to spoyle the Grashopper, and giuen bitter Almonds to the rauenous Wolues, that endeuoured to deuoure the silly Lambes, burning euen with the breath of her mouth like the princely Stagge, the Serpents that were engendered by the breath of the huge Elephant, so that now all her enemies are as whist as the bird Attagen, who neuer singeth any tune after shee is taken, nor they being so ouer-taken.

But whether doe I wade Ladies, as one forgetting himselfe, thinking to sounde the depth of her vertues with a reede sodaines, when there is no bottome: for I knowe not howe it commeth to passe, that being in this Labyrinth, I may sooner lose my selfe then finde the end.

Behold Ladies in this glasse, a Queene, a Woman, a Virgin, in all gifts of the bodie, in all graces of the mind, in all perfection of either, so far to excell all men, that I know not whether I may thinke the place too bad for her to dwell among men.

To talke of other things in that Court, were to bring Egs after Apples, or after the setting out of the Sunne, to tell a tale of a

shadow. But this I say, that all Offices are looked to with great care, and vertue is embraced of all, vice hated, Religion daily increased, manners reformed, that who seeth the place there, will thinke it rather a Church for divine seruice, then a Court for a Princes delight.

This is the Glasse Ladies, wherein I woulde haue you gaze, wherein I toke my whole delight, imitate ỳ Ladies in England, amend your manners, rub out the wrinkles of the minde, and be not curious about the weams in the face. As for their Elizabeth, sith ye can neither sufficiently marualle at her, nor I praise her, let vs all pray for her, which is the onely duty wee can performe, and the greatest that we can proffer.

Yours to commaund,

Euphues.

*IOVIS ELIZABETH.*

PAllas, Iuno, Venus, cum Nimpham numine plenam,
Spectarunt, nostra hæc, quæque triumphant, erit,
Contendunt uuide, sic tandem regia Iuno,
Est mea, de magnis stemma petiuit auis.
Hoc leue (nec sperno tantorum insignia partum)
Ingenio pollet, dos mea, Pallas ait.
Dulce Venus risit, vultuque in lumina fixit,
Hæc mea dixit erit, nam quod ametur habet.
Iudicio Paridis, cum sit prælata venustas:
Ingenium Pallas? Iuno quid vrgit auos?
Hæc Venus: impatiens, veteris Saturnia damni,
Arbiter in cœlis, non Paris inquit erit.
Intumuit Pallas, nunquam passura priorem,
Priamides Helenam, dixit adulter amet.

Risit,

Riſit, & erubuit, mixto Cytherea colore,
Iudicium dixit Iupiter ipſe ferat.
Aſſenſere, Iouem, compellant vocibus vltro,
Incipit affari regia Iuno Iouem.
Iupiter, Elizabeth veſtras ſi venit ad aures.
(Quam certe omnino cœlica turba ſtupent)
Hanc propriam, & merito ſemper vult eſſe Monarchum.
Quæque ſuam, namque eſt, pulchra, deſerta, potens.
Quod pulchra, eſt Veneris, quod polleat arte, Minerua,
Quod Princeps, Nimpham, quis negit eſſe meam?
Arbiter iſtius, modo vis, certaminis eſto.
Sin minus, eſt nullum lis habitura modum.
Obſtupet Omnipotens, durum eſt quod poſcitis, inquit,
Eſt tamen arbitrio res peragenda meo.
Tu ſoror & coniux Iuno, tu filia Pallas,
Es quoquæ quid ſimulem, ter mihi chara Venus.
Non tua da veniam Iuno, nec Palladis illa eſt,
Nec Veneris credas hoc licet alma Venus.
Hæc Iuno, hæc Pallas, Venus hæc, & queque Dearum,
Diuiſium Elizabeth cum Ioue numen habet.
Ergo quid obſtrepitis? fruſtra contenditis inquit,
Vltima vox hæc eſt, Elizabetha mea eſt.

*Euphues.*

Est Iouis Elizabeth, nec quid Ioui maius habendum,
Et Ioui teste Ioui est, Iuno, Minerua Venus.

These Verses Euphues sent also vnder his Glasse, which hauing once finished, hee gaue himselfe to his Booke, determining to end his life in Athens: although hee had a moneths mind to England, who at all times, and in all companies, was no niggard of his good speech to that Nation, as one willing to liue in that Court, and wedded to the maners of that Country. It chaunced that beeing in Athens not passing one quarter of a yeare, he receiued Letters out of England from Philautus, which I thought necessarie also to insert, that I might giue some ende to the matters of England, which at Euphues departure were but rawly left. And thus they follow.

## Philautus to his owne Euphues.

I Haue oftentimes Euphues, since thy departure, complained of the distance of place, that I am so far from thee, of the length of time that I could not heare of thee, of the spite of Fortune that I might not send to thee: but time at length, and not to late, because at last, it hath recommenced the iniuries of all, offered me both a conuenient messenger by whom to send, and strange newes whereof to write.

Thou knowest how froward matters went, when thou tookest ship, and thou wouldest maruell to heare how forward they were before thou strookest saile, for I had not been long in London, sure I am thou wast not then at Athens, when as the corne which was greene in the blade, began to wax ripe in the eare, when the seede which

which I scarce thought to haue taken rote, began to spring, when the loue of Surius, which hardly I would haue gessed to haue a blossome, shewed a bud. But so vnkinde a yeare hath it been in England, that we felt the heate of the Sommer, before we could discerne the temperature of the Spring, insomuch that we were ready to make Hay, before we could mow grasse, hauing in effect the Ides of May, before the Calends of March, which seeing it is so forward in these thinges, I merualled the lesse to see it so ready in matters of loue, where oftentimes they clap their hands before they know the bargain, & seale the Obligation before they reade the Condition.

At my being at the house of Camilla, it happened I found Surius accompanied with two knights, and the Lady Flauia, with three other Ladies, I drew back, as one somewhat shamefast, when I was willed to draw neere, as one that was wished for. Who thinking of nothing lesse then to heare a contract for marriage, where I onely expected a conceit of mirth, I sodainly, yet solemnly, heard those words of assurance betweene Surius & Camilla, in the which I had rather haue beene a party then a witnesse, I was not a little amazed to see them strike the Iron which I thought colde, and to make an ende before I could heare a beginning. When they saw me as it were in a trance, Surius taking me by the hand, began thus to iest.

You muse Philautus, to see Camilla and mee to be assured, not that you doubted it vnlikely to come to passe, but that you were ignorant of the practises, thinking the Diall to stand still, because you cannot perceaue it to moue. But had you been privy to all proofes, both of her good meaning towards me, and of my good will towards her, you wold rather haue thought great haste to be made, then long deliberation. For this vnderstand, that my friends are vnwilling that I should match so low, not knowing that loue thinketh the Iuniper shrubbe to be as high as the tall Oakes, or the Nightingales layes to be more pretious then the Estridges feathers, or the Larke that breedeth in the ground to be better then the Hobby that mounteth to the cloudes. I haue alwaies hetherto preferred beauty before riches, and honesty before blood, knowing that birth is the praise we receaue of our Auncestors, honesty the

renowne

renowme we leaue to our successors: and of two brittle goods, riches, and beauty, I had rather chose that which might delight me, then destroy me.

Rash marriages by friends, how dangerous they haue bin I know not Philautus, and some present haue proued, which can be liked to nothing else so wel, then as if a man should be constrained to put on a shoe by another's last, not by the length of his owne foote, which being too little, wrings him that weares it, not him that made it, if too big, shameth him that hath it, not him that gaue it. In meates I loue to carue where I like, and in marriage shal I be carued where I like not? I had as leaue another should take measure by his backe of my apparrell, as appoint what wife I should haue by his minde.

In the choyse of a wife, sundry men are of sundry minds, one loketh high as one that feareth no chips, saying: that the oyle that swimmeth on the top is the wholesomest, an other poring in the ground, as dreading all dangers that happen in great stocks, alleadging, that the honey that lieth in the bottome is the sweetest, I assent to neither, as one willing to followe the meane, thinking that the wine which is in the must to be the finest. That I might therfore match to mine owne mind, I haue chosen Camilla, a Virgin of no noble race, nor yet the child of a base father, but betwen both, a Gentlewoman of an ancient & worshipfull house, in beauty inferiour to none, in vertue superior to a number.

Long time we loued, but neither durst she manifest her affection because I was Noble, nor I utter mine, for feare of offence, seeing in her alwaies a minde more willing to carry Torches before Vesta, then Tapers before Iuno. But as fire when it burſteth out, catcheth holde soonest of the driest wood, so loue when it is reuealed, taketh easiest vpon the affectionate wil: which came to passe in both of vs, for talking of loue, of his lawes, of his delights, torments, and all other braunches, I could neyther so dissemble my lyking, but that shee espied it, whereat shee began to sigh: nor she to cloake her loue, but that I perceaued it, whereat she began to blush, at the last, though long time straying curtesie who should goe ouer the first, when wee had both bait, I (for that I knew women would rather die then seeme to desire) began first

first to vnfolde the extreamities of my passions, the causes of my loue, the constancie of my faith, the which she knowing to be true, easily beleeued, and replied in the like manner, which I thought not certaine, not that I misdoubted her faith, but that I could not perswade my selfe to so good fortune.

Hauing thus made each other priuie to our wished desires, I frequented more often to Camilla, which caused my friendes to suspect that, which now they shall finde true, and this was ỳ cause that we all meete heere, that before this good companie we might knit that knot with our tongues, that wee shall neuer vndow with our teeth.

This was Surios speech vnto me, whith Camilla with the rest affirmed. But I, Euphues, in whose hart the stumps of loue were yet sticking, began to change colour, feeling as it were new stormes to arise after a pleasant calme, but thinking with my selfe that the time was past to wone her, that another was to wed, I digested the pill which had almost choakt me. But time caused me to sing a new tune, as after thou shalt heare.

After much talke and great cheere, I taking my leaue departed, being willed to visite the Ladie Flauia at my leisure, which word was to me in stead of a welcome.

Within a while after it was noised that Surius was assured to Camilla, which bred quarrels, but he like a Noble gentleman, reioycing more in his loue, then esteeming the losse of his friends, mauger them all, was married, not in a Chamber priuatlie, as one fearing tumults, but openly in the Church, as one ready to aunswere any obiections.

This marriage solemnized could not be recalled, which caused his Allies to consent, and so all parts pleased, I thinke them the happiest couple in the world.

Now Euphues thou shalt vnderstand, that all hope being cut off from obtayning Camilla, I began to vse the aduantage of the worde that Ladie Flauia cast out, whom I visited more like a sojourner then a stranger, being absent at no time from breakfast till euening.

filthy Dralle was mine errand, but drink I would, my great curtesie was to ercuse my grieuous torments: for I ceased not continually

to court my Violet, whom I neuer found so coy as I thought: nor so curteous as I wished. At the last thinking not to spend all my woing in signes, I fell to flat saying: reuealing the bitter sweets that I sustained, the ioy at her presence, the griefe at her absence, with all speeches that a Louer might frame: she not degenerating from the wiles of a woman, seemed to accuse men of inconstancie, that the painted words were but wind, that fained sighs were but sleights, that all their loue was but to laugh, laying baits to catch the fish that they meant againe to throw into the River, practising onely cunning to deceaue, not curtesie to tell truth, wherein shee compared all Louers to Mizaldus the Poet, which was so light, that euery wind would blow him away, vnlesse he had Lead tied to his heeles, and to the Fugitiue stone in Cicico, which runneth away if it be not fastned to some post. Thus would shee dally, a wench euer more giuen to such disport: I answered for my selfe as I could, and for all men as I thought.

Thus oftentimes had we conference, but no conclusion, many meetings, but few pastimes, vntill at the last Surius, one that could quickly perceaue on which side my bread was buttered, began to breake with me touching Francis, not as though he had heard any thing, but as one that would vnderstand something. I durst not seeme straunge when I found him so curteous, knowing that in this matter he might almost worke all my liking.

I vnfolded to him from time to time the whole discourse I had with my Violet, my earnest desire to obtaine her, my lands, goods, and reuenues, who hearing my tale, promised to further my sute, wherein he so bestirred his study, that within one moneth I was in possibility to haue her I most wished and least looked for.

It were too too long to write an History, being but determined to send a Letter: therefore I will defer all the actions and accidents that happened, vntill occasion shall serue either to meet thee, or minister leasure to mee. To this end it grew, that conditions drawne for the performance of a certaine Joynter (for the which I had many Italians bound) we were both made as sure as Surius and Camilla.

Her dowry was in ready money a thousand pounds, and a faire house wherein I meane shortly to dwel. The Joynter I must make,

make, is foure hundred pounds yearely, the which I muſt heare purchaſe in England, and ſell my lands in Italy.

Now Euphues imagine with thy ſelfe, that Philautus beginneth to change, although in one yeare to marry, and to thriue it be hard. But would I might once againe ſee thee heere, vnto whom thou ſhalt be no leſſe welcome then to thy beſt friend.

Surius that noble Gentleman commendeth him vnto thee, Camilla forgetteth thee not: both earneſtly wiſh thy returne, with great promiſes to doe thee good, whether thou wiſh it in the Court or in the Countrey, and this I durſt ſweare, that if thou come againe into England, thou wilt be ſo friendly intreated, that either thou wilt altogether dwel heere, or tarry heere longer.

The Lady Flauia ſaluteth thee, and alſo my Violet, euery one wiſheth thee ſo wel, that thou canſt wiſh thy ſelfe no better. Other newes heere is none, but that which little appertaineth to me and nothing vnto thee. Two requeſts I am to make, as wel from Surius as my ſelfe, the one to come into England, the other to heare thine anſwer. And thus in haſt I bid you farewel. From London the firſt of February. 1579.

Thine, or not his owne,
Philautus.

THis Letter being deliuered to Euphues, and wel peruſed, cauſed him both to meruaile & to ioy, ſeeing all things ſo ſtrangely concluded, and his friend ſo happily contracted: hauing therefore by the ſame meanes opportunity to ſend anſwere, by the which he had pleaſure to receaue newes, he diſpatched his Letter in this forme.

Euphues to Philautus.

THere could nothing haue come out of England to Euphues, more welcome then thy Letters, vnleſſe it had been thy perſon, which when I had throughly peruſed, I could not at the firſt either beleeue them for the ſtrangenes, or at the laſt for the happines: for vpon the ſodaine to heare ſuch alterations of Surius, paſſed all credite, and to vnderſtand ſo fortunate ſucceſſe

to Philautus, all expectation: yet considering that many things fal betweẽ the cup and the lippe, that in one lucky houre, more rare things come to passe, then sometimes in seauen yeres, that marriages are made in heauen, though consumated in earth, I was brought both to beleeue the euents, and to allow them. Touching Surius and Camilla, there is no doubt but that they both will line well in mariage, who loued so well before their matching: and in my mind he dealt both wisely & honorably, to prefer vertue before vaine glory, and the godly ornaments of vertue, before the rich armour of nobility: for this must we all think (how well so euer we think of our selues) that vertue is most noble, by the which men became first noble. As for thine owne estate, I will be bolde to counsell thee, knowing it neuer to be more necessary to vse aduise then in marriage. Solon gaue counsaile, that before one assured himselfe, hee should be so warie, that in tying himselfe fast, he did not vndoe himselfe, wishing them first to eat a Quince peare, that is, to haue a sweet conference without brawls, then salt to be wise without boasting. In Boetia they couered the Bride with Asparagonia, the nature of which plant is, to bring sweete fruit out of a sharpe thorne, whereby they noted, that although the virgin were somwhat shrewish at the first, yet in time she might becom a shrew. Therefore Philautus, if thy Violet seeme in the first month eyther to chide or chafe, thou must heare without reply, and endure with patience, for they that cannot suffer the wranglings of yong maried women, are not vnlike vnto those, that tasting the grape to be sowre before it be ripe, leaue to gather it when it is ripe, resembling them that being stung with the Bee, forsake the honny.

Thou must vse sweet words, not bitter checks, and though happily then wilt say that wands are to bee wrought when they are greene, least they rather breake then bend when they be dry, yet know also that he that bendeth a twig, because hee would see if it would bow by strength, may chance to haue a croked tree, when he would haue a straight. It is prettily noted of a contention betweẽ the wind and the Sun, who should haue the victory. A gentleman walking abroad, the wind thought to blow off his cloake, which with great blasts and blusterings, striuing to vnloose it, made it to stick faster to his back, for the more the wind increased,

the

the closer the cloake clapt to his body: then the Sun shining with his hote beames, began to warme the Gentleman, who waxing somwhat faint in this faire weather, did not only put off his cloak, but his coate, which the winde perceiuing, yelded the conquest to the Sun. In like manner fareth it with young wiues, for if they haue husbands with great threatnings, with tars, with brawls seek to make them tractable, or bend their knees, ye more stiffe they make them in the ioynts, the oftner they go about by force to rule them, the more froward they find them: but vsing milde words, gentle perswasions, familiar counsell, intreatie, submission, they shall not only make thē to bow their knees, but to hold vp their hands: not only cause them to honor them, but to stand in awe of thē: for their stomachs are al framed of Diamond, which is not to be bruised with the hammer, but blood, not by force but flatterie, resembling the Cock, who is not to be feared by a Serpent, but a Glead. They that feare their Vines will make too sharpe wine, must not cut the armes, but graft next to them Honysuckle, which causeth the grape to be more pleasant. They ye feare to haue curst wiues, must not with rigour seeme to reclaime them, but saying gentle words in euery place by them, which maketh them more quiet.

Instruments sound sweetest when they be touched softest, women are wisest when they be vsed mildest. The Horse striueth when he is hardly rained, but hauing the bridle, neuer stirreth: women are starke mad if they be ruled by might, but with a gentle raine they will beare a white mouth. Gall was cast out from the sacrifice of Iuno, which betokened that the marriage bedde should be without bitternes.

Thou must be a glasse to thy wife, for in thy face must she see her owne, for if when thou laughest, thee weepe, when thou mournest, she giggle, the one is a manifest signe she delighteth in others, the other a token she despiseth thee. Be in thy behauiour modest, temperate, sober, for as thou frameste thy manners, so will thy wife fit hers. Kings that be wrastlers, cause their subiects to exercise that feate: Princes that are Musitions, incite their people to vse Instruments: Husbands that are chast and godly, cause also their wiues to imitate their goodnes.

For thy great dowrie, that ought to be in thine owne hands, for

as

as we call that Wine wherein there is more then halfe water, so doe we terme that the goods of the husband, which his wife bringeth, though it be all.

Helen gaped for his goods, Paris for pleasure, Vlisses was content with chast Penelope, so let it be with thee, that whatsoeuer others marry for, be thou alwaies satisfied with vertue, otherwise may I vse that speech to thee, that Olimpias did to a young Gentleman, who onely toke a wife for beauty, saying: this Gentleman hath only married his eyes, but by that time he hath also wedded his eare, hee wil confesse that a faire shoe wrings, though it be smoth in the wearing.

Lycurgus made a Lawe that there should be no dowry giuen with Maydens, to the ende that the vertuous might be married, who commonly haue little, not the amorous, who oftentimes haue too much.

Behaue thy selfe modestly with thy wife before company, remembring the seuerity of Cato, who remoued Manlius from the Senate, for that he was seene to kisse his wife in presence of his daughter: old men are seldome merry before children, least their laughter might breed in them lewdnes: husbands should scarce iest before their wiues, least want of modesty on their parts, be cause of wantonnesse on their wiues part. Imitate the kings of Persia, who when they were giuen to ryot, kept no company with their wiues, but when they vsed good order, had their Quenes euer at the Table. Giue no example of lightnesse, for loke what thou practisest most, that wil thy wife followe most, though it becommeth her least. And yet would I not haue thy wife so curious to please thee, that fearing least her husband should thinke she painted her face, she should not therfore wash it, onely let her refraine from such things, as she knoweth cannot wel like thee: bee that commeth before an Elephant, wil not weare bright colours, nor he that commeth to a Bull, red, nor he that standeth by a Tyger, play on a Taber: for that by the sight or noyse of these things, they are commonly much incensed. In the like manner, there is no wife if shee be honest, that wil practise those thinges, that to her mate shal seeme displeasant, or moue him to choller. Be thrifty, and wary in thy expences, for in olde time they were as sone

condemned

condemned by Law, that spent their wiues vnwise prodigally, as they that diuorced them wrongfully. Flie that vice that is peculier, to all those of thy Country, Iealousie: for if thou suspect without cause, it is the next way to haue cause, women are to be ruled by their owne wits, for be they chast, no golde can winne them, if immodest, no griefe can amend them, so that all mistrust is either needlesse or bootelesse.

Be not too imperious ouer her, that will make her to hate thee, nor too disguisde, that will cause her to disdaine thee, let her neither be thy slaue nor thy soueraigne, for if she lie vnder thy foote she will neuer loue thee, if clime aboue thy head, neuer care for thee: the one will breede thy shame to loue her so little, the other thy greefe to suffer too much.

In gouerning thine houshold, vse thine owne eye, and her hand, for Housewiferie consisteth as much in seeing thinges as setting thinges, and yet in that goe not aboue thy latchet, for Cookes are not to be taught in the kitchen, nor Painters in their shoppes, nor housewiues in their houses. Let all the keyes hang at her girdle, but the purse at thine: so shalt thou knowe what thou dost spend, and how she can spare.

Breake nothing of thy stocke, for as the liuer Thamesis being whole swimmeth, but neuer so little diminished, sinketh to the bottome: so a man hauing his stock full, is euer a-floate, but wasting of his store becommeth banke-rout.

Entertaine such men as thal be trustie: for if thou kéep a wolfe within thy doores to do mischiefe, or a Fore to worke craft & subtiltie, thou shalt finde it as perrilous, as if in thy Barne y should'st maintaine Mice, and in thy ground Moales.

Let thy Maidens be such as shall séeme readier to take paines, then follow pleasure, willinger to dresse vp their house then their heads, not so fine fingered to call for a Lute, when they should vse a distaffe, nor so daintie mouthed, that their liuen throats should swallow no packthred. For thy diet, be not superfluous, nor yet simple: for thy attire, not costlie, nor yet clownish: but cutting thy coate by thy cloath, goe no farther then shall become thy estate, least thou be thought proude, & so enuied: nor be base nor thy birth least thou be deemed poore, and so pitied.

Now thou art come to that honourable estate, forget all thy former follies, and debate with thy selfe, that heretofore thou diddest but goe about the world, and that now thou art come into it, that lode did once make thee to followe riot, that it must nowe enforce thee to pursue thrift, that then there was no pleasure to be compared to the courting of Ladies, that nowe there can bee no delight greater then to haue a wife. Commend me humbly to that noble man Surius, and to his good Ladie Camilla.

Let my duty to the Ladie Flauia be remembred, and to thy Violet: let nothing that may be added be forgotten. Thou wouldest haue me come againe into England, I would, but I cannot: but if thou desire to see Euphues, when thou art willing to visite thine Uncle, I will meete thee: in the meane season, knowe that it is as farre from Athens to England, as from England vnto Athens. Thou saiest I am much wished for, that many faire promises are made to me: Brutie Philautus, I know [illegible] a friend in the Court is better then a pennie in the purse, but yet I haue heard, that such a friend cannot be gotten without pence. Faire words satte fewe, great promises without performance, delight for the time, but yerke euer after. I cannot but thanke Surius, who wisheth mee well, and all those that at my beeing in Englande liked me well. And so with my hartie commendation vntill I heare from thee, I bid thee farewell.

Thine to vse, if marriage
change not manners,
Euphues.

THis Letter dispatched, Euphues gaue himselfe to solitarines, determining to sojourne in some vncouth place, vntill time might turne white salt into fine Sugar: for surelie hee was both tormented in bodie, and greeued in mind. And so I leaue him neither in Athens nor elsewhere that I know: but this order he left with his friendes, that if any newes came or Letters, that they should direct them to the Mount of Silvedra, where I leaue him, either to his musing, or Muses.

GEntlemen, Euphues is musing in the bottome of the Mountaine Silixsedra, Philautus is married in the Ile of England: two friends parted, the one liuing in the delights of his new wife, the other in contemplation of his old griefes.

What Philautus doth, they can imagine that are newly maried, how Euphues liueth, they may gesse that are cruelly martired, I commit them both to stand to their own bargaines, for if I should meddle anie further with the marriage of Philautus, it might happilie make him iealous, if with the melancholie of Euphues, it might cause him to be choller cricke, so the one would take occasion to rub his head, sit his Hat neuer so close, and the other offence to gall his hart, be his case neuer so quiet. I Gentlewomen, am indifferent, for it may bee that Philautus woulde not haue his lyfe knowne which he leadeth in marriage, nor Euphues his loue discried which he beginneth in solitarines: least either the one being too kinde, might be thought to doat, or the other too constant, might be iudged to be madde. But were the truth knowne, I am sure Gentlewomen, it would be a hard question among Ladies, whether Philautus were a better woer or a husband, whether Euphues were a better louer or a Scholler. But let the one marke the other, I leaue them both to conferre at their next meeting, and commit you to the Almightie.

FINIS.